

Jesus The Missionary

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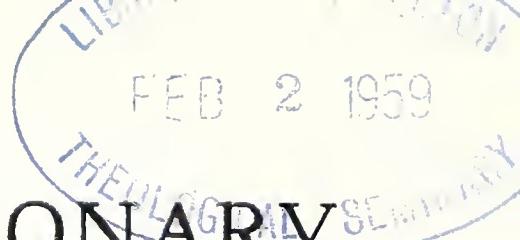


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JESUS THE MISSIONARY

Studies in the life of Jesus as the Master, the Model, the Proto-type for all missionaries. On many Scriptures, interpretations are given which have been worked out on the mission field.

B Y

Rev. HUGH W. WHITE

For twenty years a missionary to China from the Presbyterian Church in the United States.

SHANGHAI:

PRINTED AT THE PRESBYTERIAN MISSION PRESS

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1914

To the FATHER,

Under whose ministry my spiritual life was developed, and to the
MOTHER,

Who dedicated me yet a child to the Foreign Missionary Work,
This Book is respectfully dedicated by

The AUTHOR.

FOREWORD.

This book is intended to fill a need—a need that may not be fully appreciated. A missionary's fruitfulness, under present conditions, depends largely on chance, humanly speaking. His habits of life, his methods of work, his mission principles, his attitude towards the native peoples, are affected largely by first impressions. Conversations with seamen, "globe-trotters," and merchants, many of them godless men having no sympathy with, nor understanding of, the people in mission fields; the influence of the colleagues with whom he "happens" to be first associated;—these things to a large extent make or mar a man. Back of these are the preconceived views—views formed in western lands under conditions as unlike those prevailing in mission lands as a Fifth Avenue residence is unlike Abraham's tent. As a consequence much of the missionary's work is ineffective, and multitudes are lost who might have been saved. The author holds, further, that of those who withdraw from mission work, whether the fault be their own or their colleagues', and of those who break down physically or morally, many cases had their first origin in a mistaken attitude of mind or heart on somebody's part, and the attendant loss of time and funds was avoidable. A partial investigation suggests that the missions have in the last fifteen years lost probably fourteen per cent. of their number. This proportion may be reduced, if the church, the mission organizations, and prospective missionaries will study carefully the Divine Model. The Son left his happy home, lived the lonely trying life of a missionary among an alien, degraded people,

hostile to himself, in obedience to the command, "Go." He lived and worked under conditions almost identical with those on the mission field. The "missionary problems" that seem so new to modern missionaries were all met by the Master missionary.

In the preparation of these studies valuable assistance was rendered by Rev. T. C. Johnson, D.D., Rev. A. W. Pitzer, D.D., Rev. L. M. Sweet, D.D., Rev. J. C. Garrett, D.D., Rev. W. McC. White, D.D., Mr. Preston Allen, Miss Virginia Anspach, and a number of my fellow missionaries.

THE AUTHOR.



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CHAPTER I.—MOTIVES AND OBJECTS.

To say that there never was a man or woman in the Protestant churches who went to the foreign field from a selfish motive might be too bold a statement. But it may be safely affirmed that veterans of many years' standing can recall no such instance. On the other hand, it is true that some missionaries fail partially or

wholly because their motives are entirely **Missionaries'** inadequate, they are not grounded on **Motives.** clear, strong convictions. There are men

who drop out into secular work; others who return to the home field entirely chilled as to zeal for foreign work; others who work on mechanically but inefficiently; others a few who fall into sin. Further, it may seem a bold challenge, but it is true, that few, if any, missionaries have an adequate conception of the motives that should prompt them, and the objects for which they should work. A broad statesmanlike conception of the subject is a distinct desideratum.

There were, according to the Scripture, FOUR DISTINCT MOTIVES that moved the Son of God to undertake missionary work. If the question, "What prompted the Son to come to earth?" were put to a Sunday-school, to a missionary society, or even to a body of missionary experts, it would generally meet the glib answer, "Love for lost men." This is the first motive, but in collating the Scriptures it is amazing to find that it is not emphasized.

That he did deeply love the lost is an unmistakable inference. Love for wilful Jerusalem wrung the tears from him. That this love in part prompted his coming to earth, we may also safely infer. But it is God the Father who was primarily moved by love for the world.

The second motive comes out more clearly, love for the church to be (Jno. 13:1; 14:21; 15:13; 2 Cor. 8:9; Eph. 2:4; 5:2, 25-27; 1 Jno. 4:10, 19. Rev. 1:5). Ere he leaves the home on high, the Son sees Peter, James, and John, sees the Holy Spirit gathering disciples from all lands. He sees the infant church partaking of his own nature, nourished by his own body, **Prevision Love.** shielded by his own loving care in this cold, hard world, and his heart wells up with a yearning love for his offspring yet unborn.

The third and fourth motives are explicitly given by the Son himself as the DETERMINING FACTORS, LOVE TO THE FATHER AND OBEDIENCE TO HIS WILL. We read of the Father that "God so loved the world" (Jno.

Determining Motive. 3:16) and again, "He (God) loved us and sent his Son" (1 Jno. 4:10). Of the Son we read, "That the world may know that

I love the Father and as the Father gave me commandment, even so I do" (Jno. 14:31). We know something of the power of love among faulty human beings. The most hardened criminal, serving out life sentence, may be moved to tears and penitence by the sight of a flower, the fragrance of the woodland, a sound or a voice that recalls the little cottage under the oak trees and the face of the mother long since laid to rest. But the love that subsists between the Father and the Son, a love absolute, unmarred by weakness, unhampered by sin, what a love that must be!

Further, love would be loved. The very intensity of the active love would be torture were **Love's Secret.** it not reciprocated. Love craves the occasion that may draw out love. Are we surprised then at the disclosure of the heart secret

when the Savior says, "Therefore doth the Father love me, because I lay down my life" (Jno. 10:17)? Here we touch a note of heaven's own melody. The Son goes to his death that he may enjoy the love of the Father in a higher degree. Had no souls been saved, yet the sacrifice would have been worth while.

On the fourth motive the Son **Supreme Motive.** rings the changes. He was sent.

"I came down from heaven, not to do mine own will, but the will of him that sent me" (Jno. 6:38). Sent—sent—sent, how it reverberates throughout the Gospel of John! (Jno. 5:23,24,30,37; 6:39,40,44; 7:16,28,33; 8:16,18,26,28; 9:4; 12:44; 13:20; 14:24; 15:21; 16:5. Cf. Luke 20:13; Heb. 5:8). His meat, the very nourishment of his life, is to do the will of him that sent him (Jno. 4:34). He gives this thought to his disciples as the key-note of his life and theirs, "As the Father sent me, even so send I you" (Jno. 20:21).

Let the church get herself into a right attitude on this subject. There are men who go to the field from mere philanthropy, love for men, from the hero-spirit of self-sacrifice for the salvation of others. For the work to be well-grounded, it must be based on submission to the will of God. Duty, duty in the sight of God, is the only sufficient motive for missionary work. The soul thus submitted to God will indeed be fired with love for the lost, but it will be the holy, absolutely pure love that springs from God's Spirit in man. Mission organizations examining applicants for the field should bear this in mind.

As with the motives, so with the objects, we find the prevalent conception is hazy, shallow, and inadequate. The Scripture clearly gives FOUR DISTINCT

OBJECTS, all leading up to ONE INCLUSIVE OBJECT, viz., The SOVEREIGNTY OF GOD
Objects Commonly Misconceived. (1 Cor. 15:28; Jno. 12:27-32), WITH THE BLESSINGS RESULTTING THEREFROM TO ALL THE UNIVERSE. Rise above our little world. Consider the subject in relation to God's world. Rebellion had arisen. God's authority was challenged. The principle of good and the principle of evil were in a gigantic struggle before man was. When God created this new race of beings, the Arch-enemy chose this earth as the scene of the final struggle. The Son of God came to earth as a missionary in order that righteousness, the principle of good, the authority of God, might be established permanently, and evil overthrown, not only in the earth, but in the universe.

For the Master to accomplish this great object four things were necessary: (1) Satan must be overthrown; (2) Wilful men must be judged; (3) The world must be saved; (4) The Son must reign as King.

Justice and Mercy Co-ordinate. It will be seen that of the four objects, two may be classified as based on justice, and two on mercy. To hold that the object of Christ's work on earth was only mercy is a narrow, one-sided conception. God's most difficult work is one for which he receives no thanks from men. Yet the maintenance of justice is necessary to the exercise of mercy. Were the sky always bright, life would cease. The lightning and the thunder are purifying and healthful. Were not evil kept in check, evil would reign, and then where would be mercy? The magistrate's sword is a minister of good. The Chinese ideograph gives an apt illustration of the idea. The word that signifies

"military authority" is compounded of the two words, "stop" and "spear," signifying that authority is intended to put down lawlessness. Thank God for Hell. Else the Devil would reign, and evil would be unchecked in the world. Thus we understand the words, "Now shall the Prince of this world be cast out" (Jno. 12:31; See also Jno. 16:11; Luke 10:18; Rev. 12:9,10).

That the overthrow of Satan involves also the judging of wilful men is a thought from which the human spirit recoils, and it is a relief to think that this object is only as a means to an end. That this is an object is clearly stated. "For judgment came I into the world" (Jno. 9:39; See also Jno. 3:18; 5:22; 12:31).

In what sense did the Son judge the world? In three ways chiefly: (1) By revealing to man his sin (Luke 12:47, Jno. 4:17; 15:22; I Pet. 2:8; 2 Cor. 2:16); (2) By drawing a sharp line of division between the believer and the unbeliever, "purging his floor" (Mal. 3:2,3; Mt. 3:11,12; Jno. 4:2,3). In pre-incarnation times the line between the believer and the unbeliever was indistinct. Men relied on descent from Abraham or on external rites. Faith in Jesus Christ was thereafter to be the "Shibboleth," clearly defining the saved, and giving over the wilful to sin and the consequent punishment; (3) To the Son was committed the power and the responsibility of deciding the eternal destinies of men (Jno. 5:22).

The Savior.

The other side of the picture is the one we love to look upon, Jesus the Savior. The Word brings out this idea in a series of concentric circles. It is stated

generally that "Christ Jesus came into the world to save sinners" (1 Tim. 1:15; Cf. Mt. 9:13; Luke 19:10; Jno. 10:10). Again the fact is brought out that the Christ had especial reference to the salvation of Israel (A. 3:26; 5:31; etc.). But his work is not a desultory fire. He has a people chosen from all eternity. He came to save them (Mt. 1:21; Jno. 10:15; 17:9; Eph. 1:4; 5:25). In what way God made the choice we may not know. Certainly not for merit in the saved. When an enlightened European steamboat officer leaps into the Yangtsekiang, as has been done, to save a degraded Chinese coolie, it is not the worth of the saved, but the worth of the Savior that prompts the act.

Saving grace is expressed in a yet wider **Saving the World.** sense. The Master missionary came to save the world. "I came not to judge the world, but to save the world" (Jno. 12:47; Cf. Jno. 1:29; 6:51; Heb. 2:7).

He speaks here, not of the world in the sense of the distinctively wicked, as in some passages, but of the whole human race. Let us not lose the beautiful idea herein expressed. To say, as many do, that he came to save all the individuals in the world, and that therefore, in time or in eternity, every human being will be saved, does not accord with other Scriptures. To think that he came to save the whole world, but failed, is derogatory to God. Jesus came to save the world—not a part of the world—and he succeeded. To save the world does not imply the saving of every individual of the world. Benjamin was saved, yet nearly all the Benjamites were dead. A general may save his army, though half of them lie dead. The world, the human race, is an organism, an entity. The individuals are not the race. The atoms that pass through the body are not the body. The

wicked, the dead part of the race, shall one day slough off, and the redeemed human race shall stand forth saved. Horatius saved Rome; Joan of Arc saved Orleans; Garibaldi saved Italy; Washington saved America; Jesus Christ saved the world!

The Master's work on earth was essential to his taking the throne. The prophets looked forward to him as king (Ps. 2:6; Is. 9:7; Ez. 37:25; Dan. 9:25; Luke 1:32,33). Herod feared him as king. Nathaniel worshipped him as king. Note the stages of his reign. He was king; he is king; he is to be king. He reigned before the incarnation. He reigned in a higher sense after the ascension. He must reign in a still higher sense hereafter. It was all part of one **Crowned King.** great plan, involving the creation, the redemption, the sanctification of the race. The Son as executive of the Godhead was responsible for the execution of the divine plan. The crucial point was the salvation of the race. The creation of the world, which he had already accomplished (Jno. 1:3) would have ended in disaster, had he not redeemed man. His reign cannot be completed until he hath vanquished death (1 Cor. 15:26). In order to this end he must live and die. He must live to found his church and die to redeem it. His kingdom, the **VERY THRONE OF GOD,** depended on the missionary work of our proto-type. Had he not cleansed the temple, had he not called the fisher apostles, had he not talked with the woman of Samaria, cleansed the lepers, taught men the cleansing and saving power of the Gospel, for even the lowest, his work would not have been complete. This work introduced the second—the triumphal—stage of his reign. The human race is redeemed and their representative sits on the throne. There is yet to be a higher

stage. "He must reign till he hath put all enemies under his feet" (1 Cor. 15:26). "Every knee shall bow, of things in heaven, and things in earth, and things under the earth" (Philip. 2:10,11). Then cometh the end. The kingdom may now be given up to the Father, COMPLETED, and PERMANENTLY ESTABLISHED. The Son is still to reign, but in the bosom of the Father.

What a vast conception we now have of the Master missionary! And it is for his missionaries to share in this work. Every sermon preached, every kindness done, every effort put forth in his name is an essential part of the Master's plan for establishing the throne of God, and making righteousness forever the controlling force in the universe. Men speak of missionary sacrifices. Speak rather of missionary privileges. Did Lafayette make a sacrifice when he linked his name with that of Washington? The name of Washington is now more than ever penetrating to every corner of the globe; it is the only American name that is universally taught to scholars, even in the most benighted places; it is the beacon star in the movement towards a republican form of government. Lafayette shares the immortality of Washington; but the unknown missionary, whose very name will be forgotten as soon as he is gone, links his name with infinity. As the outlines of the Master's great work rise before us, shadowy indeed and beyond our ken, we would humbly bow before our King, and bid him lead us on.

CHAPTER II.—EXECUTIVE WORK.

THE JUDEAN MINISTRY.

In no other line is the executive work of more importance than in missions. In other spheres there are beaten roads to travel ; there is precedent ; there is rule. The missionary's lines of work, his dealing with the unconverted, his plans for development, his organization of the forces within reach, in short his whole course must be initiated by himself. Hence the value of a prayerful study of our Lord's course from this point of view.

Let us, then, take the Judean ministry, considering the OBJECTIVE, the CHARACTERISTICS and the RESULTS of this period.

The peculiar objective of this Judean **The Nation's** ministry is to essay a moral and spiritual **Messiah.** reformation that would save the nation from destruction.

The church of to-day, having grasped the idea of spiritual salvation, sometimes overlooks political issues, which have a fit place in God's economy. Christianity is the salt, the purifier and conservator of nations. The Jews refused this salt, and the result was what the Lord predicted, " Wheresoever the carcase is, there will the eagles be gathered together (Mt. 24 : 28, and par.). The eagles, the vultures, the Roman legions, did feed upon Judea. And this Judean carcase was itself but a type. The church and the world, the wheat and the tares--grow synchronously. The world kingdoms that now grow luxuriantly, if they reject the salt, will decay, and when their iniquity is full, then shall the end be. Many rotting carcases have had to be removed. The Ante-diluvians, Sodom, Judea, are but a few among many. Happily, in the case of Judea,

her re-establishment as a nation will yet be accomplished when she accepts this moral regenerator. The covenant-keeping God is, contrary to all historical precedent, keeping the Jews distinct from other peoples with this end in view.

At that day, to make the matter a national issue, Jesus presented himself to the people, not in Galilee, where his work had already made a favorable impression, but in the capital, and that at a time when all the nation was gathered there. As a nation he summoned them to repentance. Had they repented, would he have retained the old church organization? Would the Galilean apostles not have been chosen? We know not, but this we know: had the nation fallen in line with the moral and spiritual movement he was inaugurating, they would have enjoyed the blessing of God, both individually and nationally (Luke 13: 34: 19: 41-44).

The eager student of the Word will **Characteristics.** always wish that a fuller view of the Judean ministry had been given us. Whether it was the comparative unfamiliarity of the writers with the facts, or that the outcome of the period was largely negative, for some reason the Synoptics omitted it. Yet the distinctive features of the period are manifest. (1) It was not a time of organization. Disciples are won, but merely as disciples. The call of the fishermen to active service comes later. The organization of the apostolate still later.

(2) Another distinctive feature was the baptizing. While we may not over-emphasize an argument from silence, yet the fact that in all the life-**Why Baptize?** time of the Lord there is no record of any baptizing, except during this early period, certainly raises the question whether this and the

later baptizing were on the same basis. That they were not the same is further shown by the clear positive indications of a wide difference as to object and significance. Christian baptism was a sign of admission to an organization, but at this time there was no Christian organization; Christian baptism was in the name of the Trinity, but at this time men knew not the identity of the Son, nor were their ideas of the Trinity clearly defined; Christian baptism signified either the outpouring of the Holy Spirit or, as Baptists hold, the burial and resurrection of the Lord, in either case, as the outpouring was not yet announced nor imminent, and the resurrection not yet accomplished, such baptizing would have been premature. Hence it seems clear that this baptizing was what was already known, a baptizing of repentance (A. 19:4), and that Christian baptism was instituted later with probably some intermission between.

The grounds suggested by others for Jesus' partaking in this early baptism are not entirely satisfying. Godet thinks it was a return to John's methods because Jesus found the nation not yet ready for the Messiah. Stalker agrees with him, intimating that Jesus for a time assisted John. Edersheim objects to considering it a retrogression, and says it was done to give the world his approval and sanction of John's work. It seems more logical to find the end, not in some such side issue, but in the direct line of his work for the conversion of men. Both John and Jesus used this baptism in order to bring men to decision. It was a step to faith, the act of will thereby put forth being ever after a restraint and stimulus to the worthy recipient. To cross this Rubicon had a moral effect on the believer. As such it could be used, or for cause sufficient could be waived until the permanent organization was effected.

(3) This period is peculiarly a time **Annunciatory Work.** of annunciation of the fact that he is the Messiah and of expounding the true nature of the Messiahship. While exercising caution not to lay himself open to legal process by an open declaration of his claim, yet he makes his claim manifest by essaying the purification of the temple in an authoritative manner with a direct claim to the Fatherhood of God. The privacy enforced on much of his later ministry is here conspicuous by its absence. His appearance has been announced and strongly attested by John. He works miracles as testimonials to his claim. The real Messiah, as he appears, is clearly differentiated from the hero of Jewish air-castles. He shows a consuming zeal for purity of worship. To a ruler who hesitatingly professes faith in him, he discourses, not on politics, but on regeneration and salvation by faith. He shows an entire absence of policy and political calculations. Thus the sphere of the Messiah is limited strictly to the moral and spiritual.

The Judean ministry, so far as its immediate objects are concerned, must be reverently described **Results.** as a failure. The missionary who has had similar experiences, reads as an open book the story of the persecutions. The core of corruption in the Jewish church was Annas. For traders

Cause of Persecutions. to utilize the temple precincts they would have to pay illicit toll to the high-priest.

To stop this traffic was to throw down the gauntlet to corruption in the church (Jno. 2:14 ff.). It challenged the power of the priesthood, and cut one source of their unholy revenue. The small traders knew not whether Annas could or would uphold them. They could only retire and wait. Annas, knowing that

his power and his wealth depended on the issue, takes up the gauntlet. Thenceforth his one object is to set the nation against Jesus. Intrigue, slander, paid spies, all emanating from somebody in power. This path is so familiar to the missionary. And history shows the same. Martyrdoms come not from hatred to spiritual truth, but from somebody afraid for his political power and his purse.

That Anias has succeeded in alienating the religious leaders of the nation is soon evident from the complaints of the Pharisees about Jesus baptizing. When this powerful enmity gets official support on the imprisonment of John, Jesus recognizes that to establish his claim to the Messiahship in the direct way is out of the question. Knowing as he did, the hearts of men, and foreknowing his own death, this rejection was yet a deep grief to him. Failure ! Is there any failure more galling than the failure to elicit confidence from beneficiaries?

Missionaries Ousted. Some years since two American missionaries went to a city in the interior of China, their hearts filled with love for the people. The highest official was hostile. Enemies spread the report that they were Japanese spies—at that time Japan was at war with China, and the rabble knew not the difference between blue-eyed Americans and black-eyed Japanese. Their lives were saved, a lower official protecting them, and they were sent away under escort. As they passed along the busy streets, and saw in the shop-fronts those whom they longed to save, laughing at their failure, it gave them a new sense of sympathy for Jesus.

The Lord's Demeanor. When the Pharisees, still harping on that hackneyed effort at self-defense and Jesus-incrimination, demand of him a sign, he answers their stubbornness of heart almost

fiercely: "Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" (Luke 12:56). When in conversation they would intimidate him with the mock-friendly warning that Herod would kill him, it only invokes his deep sorrow over the imminence of the nation's doom, and he breaks forth into that lament over Jerusalem's refusal of his proffered protection (Luke 13:31 ff.). Again on his triumphal entry, when the multitudes proclaim him king, and the Pharisees demand that he disavow the claim, he looks four days hence on Jerusalem's sin, forty years hence on her doom, and weeps over her—"If thou hadst known in this day, even thou, the things which belong unto thy peace! But now they are hid from thine eyes" (Luke 19:42). The very sting of his failure was an unselfish one. It was his love and pity for those that rejected him which hurt so.

Yes, the Judean ministry was a failure. **Success.** True, in Jerusalem many had believed on him, but their faith was such that he could not trust himself to them. It was a "milk-faith," as Luther would call it, which required constant feeding on miracles. As to the multitudes that were baptized we find little trace of them afterwards, and in all Judea the only one chosen to the apostolate was Judas Iscariot. Even Nicodemus was as yet a secret believer. Thus the months spent in Judea ended in retreat. But divine failure is the grandest success. Jerusalem dashed herself to pieces over the restraining arms, but by so doing she opened the way for the redemption of the world, and of her own final salvation, when she shall some day repent. According to prophecy, the Master must die, must die at Jerusalem by the will of his own people and the hands

of the Gentiles. Here we see the mystery of God's ways revealed. In this wonderful way the train is laid that was to lead to his death for mankind. While the offer had to be made in good faith, yet the Jews by their rejection of the Savior, cast down all natural limitations, set aside the existing church, an agency unfit for the great mission of the Redeemer, and forced him to found a church *de novo*, a church absolutely universal.

As with the Master, so with the man.

Application. In many cases, the missionary or the Christian worker goes through a long period of failure. But his failure will prove to be a vital part of God's plan for the salvation of the race. David Livingston failed to get to China as a medical missionary, but thereby he became the pioneer of Africa. Hudson Taylor failed to live at Ningpo from broken health; Ningpo lost him, but all China gained him. Luther made a grand failure, and one very like that of his Lord. He thought to renovate Romanism—a work that might have lasted so long as the influence of the living reformers lasted—but he was forced to devote his life to the establishing of Protestantism. To succeed for God may be a great thing, but how much more unselfish to fail for him! Success is in line with personal ambition. Failure means only shame for the failer. Oh, for more divine failures! For more willingness to fail for him! Many a one would covet the mission of Paul, but does any one long for Jeremiah's task, a life-long protest against degeneracy? Failure, unless from reprehensible causes, may be the acme of nobility. But none can fail like Jesus failed.

CHAPTER III.—EXECUTIVE WORK.

THE GALILEAN AND LATER MINISTRIES.

There is now before the missionary a task unique, requiring unparalleled boldness and perseverance. His divine power has apparently been foiled. The truth has yielded to selfishness and falsehood. He has failed to shake off the enemy's hold on the human heart. His proof of divine origin has been discredited. In the face of opposition, bitter, relentless, and powerful, his own death determined on, his fore-runner in prison, an outcast from his people, a price on his head, so to speak, he must secure a following. A DEFEATED REFORMER, IN A NATION ITSELF DEFEATED AND SUBJECTED, HE MUST FOUND A COSMOPOLITAN MOVEMENT. In order to the success of the movement, it must have an organization of firm consistency tautly bonded to him, its head, but so constituted that, co-existing with, it may yet not conflict with the other organizations of the family and the state.

THE FIELD chosen for the undertaking **The Field.** is not the influential center of some more powerful nation. It is not even the new seat of Herod's government on the sea-coast. There is no longer any national issue involved. Nor is it among a more impressible people such as the Samaritans. Judea, the unworthy, chosen centuries before for the salvation of the world, must have the first opportunity. But it is now the retired, the uninfluential, the simple folk of Galilee to whom he goes.

If to dissect the divine mind is **Country Work.** not presumptuous, we may think that among other reasons for this choice was the fact that such a people as compared with the self-opinionated leaders of the capital would not only be more open to his influences, but after yielding to him would be more plastic for his molding. And, further, it is among such people that men of hardihood, men of independent minds and strong wills are found—just the men for such an undertaking as his.

In this field the natural home-feeling would draw him to Nazareth as the center of his work. But it is not suitable, and the short-sighted rejection of his Messianic claims by those who had dandled him on their knees, built mud-houses with him, or held the other end of his saw, accomplished the divine will, and Nazareth that named him, must be dropped out of his life. A center must be chosen on the main roads of travel by land and water in the very heart of Galilee's great fish industry. Here he can feel every throb of his people's pulse. In this vicinity he has a nucleus of true believers on whom and through whom he must work. The Master set his missionaries an example in choosing a strategical center.

Capernaum is to be merely a center, **Delocalizing** merely a point from which he may radiate.

Principle. His work is not to be allied with nor limited by the civic life of any one place. Capernaum itself must be cast down to Hell. His church must be forced out of nationalizing and localizing influences, and must be firmly withheld from the sentimentalism attaching to his country, his belongings, his tomb.

Distributive Principles. In the ways of the world success depends on centralizing, focussing one's work. Jesus distributes his. He refuses to be detained long in any one place. Yet a study of his ministry shows that he did not wander at random. Definite tours were made. The impressions of a first visit were fixed by repeated visits. What places he could not reach in person were influenced by those who visited him, by the crowds, by common report. He reached and influenced the whole land.

Permanency in the Work. In applying the principle of the Master we must not go to an extreme. The idea of permanency underlying all the work of the church is not erroneous. The injunction to a hurried itineracy on the part of the disciples was altered before his death (Luke 22:36). The Apostles, under the guidance of the Holy Spirit, established and built up permanent local work.

Energy. The church should learn of the Master to first grasp firmly the extent of her commission, and press toward the limit of that commission with all her energy, building up permanent work, but not stopping in her forward progress to do so. With an area of twelve thousand miles to be evangelized, Jesus spared nothing in the effort to get it accomplished (See Jno. 9:4; 4:40; Luke 9:3, etc.). When worn out with exertion, so pressed that he has not time to eat and must give up sleep for prayer; when urged to protract his work, when glorious beginnings open up such as that at Samaria, which so thrills him with the glorious vision of the white harvest fields that he forgets his hunger; when the heavy clouds of discouragement weigh on his soul; when danger on every hand warns him of

the catastrophe--under no circumstances does he slacken his pace. To his church he has given the world for a field with the trust to get it evangelized before his return. The discharge of this trust is the bounden duty of the church, and in carrying it out she needs to emulate the faithfulness of her Master. The importance of developing established work is not to be underestimated, but the pioneer work demands and has the right to demand the best efforts of the best men. In the mission field, as at home, the same principle applies. It will not do for the strong men to throw the pioneer work on men of inferior qualifications. Jesus was not an arm-chair general, but a leader, ever in the forefront where the fight was the thickest, and by his personal efforts instilling into his followers an indomitable determination to overcome. So, too, we see to-day men of the strongest minds, with the best of scholastic training, going into the heart of Africa, building houses or digging wells on savage islands, burying themselves and their talents in Japan, China, India, wherever men are still in darkness. It is the thought of the great white harvest field burning in their hearts.

A Politico-religious Movement. Prepared by what they had seen and heard of his mighty works, the Galileans, more ready to credit his claims than the leaders in Jerusalem, having no place nor power to lose, and being less fearful of Roman vengeance for sedition, at once flock to him. The INTERRELATIONS BETWEEN MISSIONS AND POLITICAL ISSUES are as unavoidable as the laws of cause and effect. The missionary has in many cases been a fore-runner of the civil government. Witness America, Hawaii, India, New Zealand, Borneo, Madagascar. Whether this is best or not, the thought dis-

turbs the conscientious missionary. The suspicions of the populace that he is a government spy, and his religion a cloak for ulterior ends seem to be justified by history. But the missionary is responsible merely for his own course. God governs both nations and missions. Political conditions may either help or hinder his work. Humanly speaking, the Protestant Reformation could not have been, had it not been for the support of the German electors and of Henry the Eighth. Luther, Calvin, Zwingli would probably have had to be classed with Huss and Savonarola, had not God utilized political conditions for their support. On the other hand, the missionary powerfully affects political conditions. It is not generally known that advanced civil governments prize the privilege of protecting missionaries. When

**Government Profits
by Protecting
Missionaries.**

France was putting a check on the power of the Jesuits in her land, the question arose of withdrawing her support from them on foreign fields. It was reported that Germany stood ready to offer them her protection. France continued to protect them! This is not from religious conviction, but as a government policy. Gibbon's analysis of conditions at Rome has a certain measure of universal truth. 'All religions were believed by the people, denied by the philosophers, and *utilized* by the rulers.' The missionaries of to-day carry their nation's flag, commerce, prestige, and power wherever they go. Roman Catholic missionaries, true to their principles, believe in using active effort along political lines for the advancement of their church. Protestants generally follow the example of the Master and limit their efforts to moral and spiritual issues. But the people naturally look first on the political aspects of

the missionary movement, and are influenced pro or con as the case may be. Thus it was in Galilee.

On the mission field movements are frequently seen that parallel in a most interesting way **Similar Modern Movements.** this Galilean excitement. In A. D. 1901 and 1902 at the cities of Suchien and Hsuchioufu, China, the people flocked to the mission by hundreds. Whole villages would send in lists of their chief families to be enrolled as members. But it signified no spiritual interest. The Romanists were freely making use of political influence to gain power, and that in unjust ways. A member of the Romanist church would, for his own ends, make trouble with a neighbor, and get perhaps a scratch or an insult. He would report it to the French priest as persecution of his religion. The priest would call on the official, and in the name of his country require that official to fine or punish the so-called persecutor. Thereafter such unprincipled members of that church could extort hush-money, and compel men to do their bidding. The people, finding their own officials helpless to protect them from such injustice, thought to "fight the Devil with fire," to pit American influence against French. As one man said to his neighbor: "You join your 'Heavenly Lord' church (the Romanist), I will join my 'Jesus' church (Protestant), and we shall see who will get the best of it." Thus Galilee two thousand years ago, hailing a Redeemer sent of God to deliver them from the Roman yoke, and rejoicing that Galilee rather than Judea was to be the focus of the movement, gladly rushed to his side. In this movement there was much intellectual and some heart interest in his preaching of the Word. Temporal motives may, consciously or unconsciously, co-exist with the spiritual, and it is not

surprising if in the inception of such a movement the temporal comes first.

Typical Inquirers. Jesus, while plainly contradicting false ideas, yet did not deal harshly with these uninformed inquirers. That they might get the benefit of his preaching, they were allowed to follow him for the time on probation, as it were. But when it comes to recognizing them as definite followers, we see the Lord using discretion. When one comes with an over-zealous manner (Luke 9:57), such as the missionary often sees in one who has an ulterior motive, Jesus disillusioned him: I have no place nor gain to give you, I do not even enjoy the comforts of the beasts and birds. He sees one in whom is a germ of real faith, but who has difficulties. An aged father will soon need to be buried, or it may be that an unburied coffin is even now waiting for funds to be collected (Such things are still common in the Orient). A perverted custom will judge the filial piety by the funeral display. The family will demand a funeral after their ideas with, it may be, customs not in consonance with the teachings of Jesus. He, the son, as head of the house, will be expected to provide for and to conduct the funeral. To give up his living, preach the Gospel, and bury the father without an elaborate funeral, or if the father be yet living, leave the question for the future and act on faith, is a step at which he hesitates. But Jesus knows he needs only a word of encouragement, and bids him leave the dead, the unbelieving, to conduct their funeral obsequies after their own fashion, and set his mind on the essentials. A third, who may have felt some promptings to follow Jesus, but had not made up his mind to do so, instead of speaking candidly, thought to "save Jesus' face" by taking a form of fair words:

"Yes, Lord, I will join you—just as soon as I say good-bye." Dwellers in Oriental lands would recognize this as a polite refusal, not intended to be believed. Jesus answers decidedly, 'One whose mind is in the world is not fit to follow me.'

Thinking that the avowals of Jesus to **The Crisis.** the contrary were mere evasions till his plans should be ripe—for the non-Christian lands do not recognize truth—the multitude persevere in following Jesus. Finally on what they consider a fit time, with five thousand males as an available force, and their greatest difficulty—the financing of the cause—being relieved by seeing his miraculous power, in a mad frenzy they would crown him by force. It is a critical moment. The multitude are tense with excitement. The genuine followers cannot but be affected by it. His cause is endangered. Indeed, it is not unlikely that the Tempter took advantage of the occasion to again assail Jesus. He, however, evades the multitude, and goes off alone to the mountain for conference with the Father. In the early morning he comes forth, strong to calm the sea threatening that boat laden with the weak leaders of his church, and to calm the sea of excitement threatening to overthrow his cause. A discourse (Jno. 6:25 fg.) mystical, that then seemed cryptic, challenging their faith in him, sifts out the worldly-minded, and leaves but a remnant to constitute the spiritual church.

CHAP. IV—EXECUTIVE WORK.

GALILEAN AND LATER MINISTRIES CONTINUED.

Christianity is now in its formative state. For permanence, purity, strength, the movement requires **ORGANIZATION**. It is not to be a loose **Organization**. system of customs and dogmas, like many of the false religions, to which one may easily subscribe without change of life, and without giving up other proclivities. Irresponsible men will arise with vagaries of every sort. Without definite limitations and a vertebral system, Christianity will absorb more and more of heathenism and sin till, like the Nestorian movement in China, it disintegrates and is swept away by a wave of oppression. The church must be marked off clearly from the world, and yet in such a way as to admit of its members moving untrammeled in all the world, and attracting to themselves the elect of every nation. Hence Jesus chooses baptism as the symbol of admission to his organization.

There are no indications of any **Form of local organizations**. The spiritual nature of the movement being not yet comprehended, neither communities nor men were ready to be trusted with power. Friends and enemies would have taken this to be the beginnings of the temporal kingdom, and acted accordingly. For the inception of the work, a special form of organization must be used, which should later give way to the permanent form. The evangelist, with more or less one-man power, is needed on new fields. The wisdom of the divine plan is its flexibility. It can be adapted to all

circumstances. There is here no priest-class, no rigid ceremonial, no Procrustean bed for the church to lie on. Yet the call and the ordination of the officers is definite. There is no voluntary rising to the top of the willing. Men must be chosen.

The men now chosen are not the rich and prominent. Jesus had seen enough of that in Judaism. Simple,

uneducated, uninfluential men are cho-

The Officers. sen: men, it may be, with native qualifi-
cations, but that are ready to be molded

in his mold. They were nothing except as united to him. It was he in them, not they in him. Among them was a sinner. Did not the Father reveal this fact to Jesus at the time? Or did he comprehend all the Father's will and thus intentionally provide for his

death? At any rate Judas may en-

Judas a Com- courage and comfort us. We are not
fort to Us. to defer the reception of members or

the organization of a church indefinitely

for fear of making mistakes. Mistakes will be made, and they may kill the workers, but they will not kill the work.

These officers have had some train-

Training the ing between the call and the ordination,
Officers. but they must have more. Untrained

men were told to preach what they had

seen and heard, but they were not appointed to office.

The training is done in the active work. Under other conditions men may be set apart for a distinctive course of training, provided they are not cut off from the active work to such an extent as to over-develop the scholastic spirit. Jesus' example teaches to combine the educational with the active evangelistic work. Nor did the Master train them by shifting on them the

burden of the work while he posed as supervisor. Jesus was foremost in personal evangelistic work.

In considering the executive **Financial Policy.** work of our Lord, due attention must be given to his course in FINANCIAL MATTERS. From the fact that the needs of Jesus and his disciples seem to have been "ministered to" by the people to whom he preached, it is but a short step to the inference that converts on the mission field should give to the support of the Gospel. But putting together the fact that Jesus was a native, and that Paul taught the wisdom of not giving occasion for criticism, we shall find it best to adopt the policy of devoting the offerings of the converts only to the support of their own work.

Jesus did not hesitate to trust the business concerns of his mission to his disciples. Even the fear of tempting them unduly, and that too when he saw that his treasurer was a thief, did not shake his policy in this regard. The loss of a few mites on a pound of meat did not give him concern. His mind was pre-occupied with spiritual matters. The temporal is ever asserting its importance over the spiritual, but not so with him. And, further, the entrusting of such things to the disciples made them conscious of the oneness between them and of his confidence in them.

When his attention was called to **The Missionary Cheated.** money matters, he showed a spirit that may well be emulated by his later missionaries. The collector of the temple tax demanded payment, intimating that Jesus was delinquent in the matter (Mt. 17: 24). Jesus showed the injustice and the presumption of making him, the Son of God, pay for the support of his own temple. Yet he instructed the disciples to submit. In

mission lands, where the struggle for subsistence is so acute, and where for ages men's wits have been sharpened in every form of deceit, one cannot afford to be gullible. That would not convey the impression of love, but of weakness. Yet there is a tendency to pride in one's own acumen, and to spending more thought on how to outwit crookedness than on how to save souls. In the Orient, price-haggling is a regrettable necessity, but one may by undue insistence on his own price unwittingly give the impression that the burden of his thoughts is how to grind the faces of the poor. To pay a dollar too much may do a little harm; to pay one cash less than is kind will leave a rankling sore that will never heal. One does not want to buy fictitious love by scattering money recklessly, but he does want to show that he would rather be cheated himself than be unkind.

To be a successful missionary a prerequisite—perhaps *the* prerequisite—is to hold the goodwill of the community. One must learn to read the barometer of public feeling. He should stand for his price or his right so long as the by-standers—the Oriental impromptu court of justice—uphold him. When the missionary gets the reputation, however undeserved, of being mean, selfish, unjust, he loses the goodwill of the community. This apparently trivial detail is the hidden rock on which many missionaries make ship-wreck.

In SOCIAL RELATIONS Jesus shows **Was Jesus himself adaptable and acceptable to the Impolite?** highest and the lowest. He does not

hesitate to dine with the Pharisee nor disdain to dine with the publican. But he does show that social amenities do not divert him from his object. To reach the soul of his host, in the truest form of

love, he rides rough-shod over laws of etiquette, and exposes before the guests the difference between his host's surface politeness and the heart-love of the harlot. Jesus is no raconteur, no post-prandial orator, but a Savior on fire with love of souls. In general conversation the missionary may well keep his model ever before him. The absence of record of light talk, considering the solemn circumstances and the dignified style of the narrative, does not signify that the natural

Light Talk. desire for pleasantry is to be denied.

When one knows the constant strain under which missionaries labor, and has noted the tired sigh with which many of them interpunctuate all effort, he thanks God for man's risibility and rejoices to hear the missionary laugh.

Be it noticed that Jesus did not contract **Gossip.** the habit, common with some missionaries,

revelling in the faults of the people among whom he worked. He did not roll under his tongue as a sweet morsel every new instance of their depravity. He has other things to talk of. He loves to talk about the Kingdom, about the Father, about the glorious future. Still less does he fall into the habit of criticising his colleagues. Wise criticism is priceless, but captious criticism, the disposition to invariably pick flaws in the work of fellow-missionaries, is another thing. Gossip is responsible for some of the difficulties between missionaries, and for the retirement of some valuable men from the field. In view of the strong ties binding missionaries to one another, in view of their kindness and mutual love, in view of their consecration and spirituality, it is surprising to find a danger along this line. It is one of the psychic effects of isolation. The missionary's life and thought are narrowed. Conversational

talent is so little cultivated, and conversational matter is so limited that his mind takes the easiest road to diversion. The same tendency is noted when a small party of men go to explore arctic regions, or are cast on a desert island. Could missionaries learn to always look for the good in other people's efforts, to lift up rather than drag down, to be rich in sympathy and good will to all, what an impetus it would give to unity of heart and work!

CERTAIN OTHER CHARACTER-

Hardened Classes. ISTITIC FEATURES OF THIS PERIOD may be briefly mentioned. He neglected no class of men, and considered none beyond the reach of faith and effort. Missionaries now exhibit the same spirit. They do not hesitate to go to the bestial Tierra-del-fuegian, the savage African, or the stolid Esquimaux. Yet in mission fields, where the classes are widely divergent, there may appear at times a feeling that some are hopeless. The coolies, ricksha men, barrow men are too stupid; the beggars, too degraded; the aristocratic element, too hardened. But this is not the spirit of the Master. We must learn of him to keep a faith undaunted.

The missionary admires the **Mastery Over Men.** Lord's mastery over men, his fearlessness in handling the crowds.

One who has worked in the pioneer fields of China remembers his own experiences. He sees again the over-eager friendly spirits, the intensely curious, must-see-the-missionary element, the contemptuous onlookers, the ready-for-a-row hoodlums. He remembers the peculiar danger on a missionary first entering a city—the risk from this first flush of excitement. Word of his arrival spreads like wild-fire; the rabble,

not knowing the attitude of the officials, hurry together in a mood for mischief, violence, or friendly intercourse, according as the spirit takes them. The missionary remembers the precautions he was accustomed to take. He always carried a passport, guaranteeing official protection. In case of imminent danger, he might even take a guard. He would plan not to arrive in the late afternoon when people are all idle. He would, if practicable, make his entry in a cart or a boat, where the crowd could not press him so closely. In addressing the crowds he would try to find a mound to stand on, and to get his back to a wall, that the crowd might not push him down nor worry him from behind. One who knows these little things, looks with wonder on the Man going everywhere on foot. No officials protected him. Enemies incited the crowds. Wild rumors went everywhere. The circumstances were all favorable to riots. Yet by his dignity and divine power he controls the crowds, and commands their respectful attention, himself untouched until his time comes.

We notice, again, that it was the **Cultivating the Missionary Spirit.** Lord's policy to breathe the missionary spirit into his converts. From the very first they were to multiply and extend his work. While hostility sometimes made it necessary for him to enjoin silence, yet in cases where this caution is not required, as with the demoniac from retired Gadara, he instructs converts to preach for him. His intense longing for the salvation of the unsaved, as it bursts forth in such discourses as that by the well of Samaria, and in the spoken thought over the ripe harvest field, tends to impart his own spirit to his disciples. When he comes to that period of life when one speaks only of the most sacred things, he enjoins

upon them, not concern for their own souls, not even concern for the purity of the church, but the duty of discipling all nations.

What, then, was the ISSUE OF THESE LATER Results. MINISTRIES? After the falling away of the

great Galilean politico-religious movement, as the catastrophe draws near, he has been more and more forced out of relations with the nation. From Eastern he withdraws to Northern Galilee, even to the extreme bounds of the land. Thence he returns to Perea, with occasional appearances in the heart of the country. Believers are added, but not so rapidly as had been anticipated. Of the thousands that at one time or another had been associated with him, perhaps a thousand remain in evidence. One of the twelve, in despair over the bad job that he had made, finding no place nor gain to be gotten by serving his Master, sells him. Even those who are true desert him, and a leading spirit denies him. Is this all that he has accomplished ?

Success is not to be measured by numbers. In these weak believers Jesus has Embryo. implanted a new life—a life that is to overcome the old. The old may die hard.

Many a heart-sinking, many a temptation, must be borne, as one by one the persistent hopes of a grand earthly kingdom are knocked away. Jesus never said he would not re-establish the national government. But the spiritual life has been implanted in these men, and as temporal hopes fade away, the spiritual looms large in their vision. Jesus has created a new embryo, the germ of his church, organized on such lines as to ensure perpetuity. He has made a body into which he may send his Holy Spirit, and which by the power of that Holy Spirit, is to save the world. He has perpetuated

his words forever by fixing them in the hearts and minds of his chosen band. Past experience has verified his confidence in the Father's will. He has learned to rejoice in his own rejection by the Jews. "I thank thee, O Father,.....that thou didst hide these things" (Mt. 11:25). Thus he can look forward over centuries of opposition and persecution, over the blackest depths of apostasy by his church, to the grand outcome, assured that "It is finished," not merely ended, but completed.

In those fields where results do not come quickly, the missionary is tempted to query whether there is not some other way. Preaching, teaching, kindness seem to have so little effect. The converts are so few and feeble. An inquirer whose bright face, eager eyes and close attention have given such joy and hope suddenly discloses the mercenary motive. The staunch Christian, whose manifest change of life has been confidently published as a proof of the spiritual verities of the work, proves to have been all the while playing a double part. The heart of the devoted worker sinks. It has all been in vain. There is no solid foundation to any of the work. But see the Master. In the very vortex of the maelstrom, his disciples scattered and fled, sold by one and denied by another of his own chosen band, he clearly announces himself a king and foretells his return in glory. Look not with the eye of flesh, but with that of faith, the assurance of things hoped for. In China, India, and Africa, that are now crucifying their Master, there are those who, though they may deny him in an hour of weakness, are to seal their faith with their blood. It may take years of fiery trial to accomplish it, but the truth shall yet prevail. There is no short cut. Preach and pray and work as he did.

CHAPTER V.—INSTRUCTIVE WORK.

INSTRUCTION BY EXAMPLE.

If the missionary is to follow his Leader, he should observe that Jesus based all his work on a broad, clear system of doctrine. Jesus was nothing if not a teacher. Not that he split hairs. Still less would he approve of Christians refusing to fraternize because they differ on non-essentials. But he laid out his strength on correcting misinterpretations and establishing a firm and lasting

system of truth. The passages that

Objective of Instruction. have most endeared themselves to mankind—passages that move the heart and quicken the conscience—are found imbedded in doctrinal or controversial discourses. Witness

John 3:16 in a sermon on regeneration and the vicarious death; John 10:1 to 15 in opposition to false leaders; Matthew 6:9 to 13 and 7:7, 11 in controverting hypocrisy and error. One whose attention has been called to this fact will find analogous instances all through the Scriptures.

Instruction Convictive. Men need to be instructed in order to convict them of sin. The strength of sin is ignorance. Christ would have died in vain had he not revealed man unto himself.

The Jews knew not their sins. They were blinded by a religionless religion—the most effective soul-darkening device yet invented in the laboratory of evil. It was what Confucius would call a “cornered goblet without corners.” Missionary work that minimizes, compromises with, or obscures man’s sin, is dead.

Instruction Salvatory. The scalpel must be followed by the needle. The law is but the tutor to lead us unto Christ. The plan of salvation must be woven into the thought of the world.

Yet even that plan could not be fully comprehended until minds and hearts were prepared for its reception. Missionaries sometimes fail to comprehend this fact, and err accordingly. It is to be noted that while Christ gave deep thoughts to men like Nicodemus who could grasp them, or to men who could remember them until the Holy Spirit enlightened their minds, yet he generally taught in a simpler way the bare facts that man could be saved and that he was the Savior. The appearance of egotism in his ever talking about himself vanishes as we see his object. Men might not grasp the way of salvation, an abstract idea, but they could grasp the concrete idea of a Savior to whom they could commit themselves. The little girl who could not answer the questions of the session as to her faith, burst into tears with the one idea, "I know I love Jesus." Many a Chinese or African becomes a true Christian with no adequate conception of the plan of salvation. It may be a prayer answered; it may be the impression of a dream; it may be the life of the missionary: that leads him to believe in Jesus.

A Sudden Conversion.

Some years since in an inland Chinese town, a wife who had spent her substance worshipping idols on behalf of a sick husband, was advised to call for two Christian evangelists, then passing through. After a brief discourse on the futility of such worship and on the true God, she at once gave up the false, told them to take down the ancestral scroll with the names of thirty-six generations to whom she had been praying, and on

their departure immediately told her grandson to kneel to Jesus as the evangelists had done. With no knowledge of what it signified and probably moved chiefly by the desire to see her husband healed, she had become a Christian. The husband died soon afterward. His death was laid to Christianity. Yet she alone, in a hostile city, held firmly to the faith all her life.

From the above we see that the OBJECTIVE of Jesus' work of instruction was threefold: to ESTABLISH A BASIS OF SOUND DOCTRINE, to CONVINCE OF SIN, to OPEN A WAY OF SALVATION THROUGH HIMSELF.

Instruction by the Life. The methods by which Jesus proceeded to instruct mankind are: His LIFE, his WORDS, and his WORKS. In regard

to instruction by the life, the first point to be noticed is that the Son found it necessary to BECOME ONE WITH THE PEOPLE HE WOULD ENLIGHTEN, to become incarnate. The Second Person of the Trinity, be it reverently said, could not adequately enlighten sin-darkened minds. The man Jesus could. Man's free-will was the battle-ground. To force enlightenment on him by providential acts would not have regained what he had lost. Clovis making his soldiers Christians by virtue of his authority, the Mohammedan propagating Islam by the sword, such methods fail in this respect. Man must be saved from himself. Hence the missionary must enlighten men, not *ab extra*, but by becoming, as far as possible, one with them. In Christian lands, when a city pastor attempts to build up a mission in a country district or among a settlement of mechanics, his work is

Oneness with the People. against odds. But if he could go and live among them, or if he has the peculiar gift of adaptability, he can get into touch with this congregation.

A Pastor Churning. A young pastor in a mountain district called to see a poor family. Though living near the church, they had felt the difference

between themselves and the more well-to-do landowners who constituted the membership, and had not attended the church for years. The mother at her churn, seeing this stranger with the long black coat, was so shy that there seemed no hope of doing her any good. The minister threw off his coat, took the dasher,—and had the pleasure a few days later of seeing this family profess faith in Christ. Jesus had this gift preeminently. He knew the way to Zaccheus's heart, and won him by offering to eat with him. No "good" man had ever done so before.

In the question how far a missionary may become one with his people, details will claim for consideration. Every new missionary must work them out. Some freely eat with the people. Some think best to wear their costume (See further Chap. XIII). Some modify the style of their buildings to suit local conditions. Some think the large foreign compounds, where the local people cannot come freely, are a barrier to intimacy. No rule can be given. What is needed is to have the heart right in the matter. The principle, thoroughly grasped, applies itself.

Accommodation to Prevailing Sins. This adaptation has been carried too far by some missionaries. The incarnation must be sinless. To

violate the Sabbath, to use crooked methods in business, to indecently expose the person, because such things are the custom of the country—the Master would not have done so. Jesus Christ was one with the world, not one of the world.

A second thought to be noticed is the GENERAL MANNER OF LIFE chosen by the Son. "Having in view the salvation of the human race, having at his command the resources of infinity, he passes by the most potent means of influencing men, and chooses the simplest mode of life, poverty, and methods of work that we feel tempted to call crude. Had he been born in an influential family, enemies would not have been so bold. Had he, instead of spending his young manhood at the bench, studied under the best masters, he could have impressed men with his human learning. Had he possessed money, he could have established orphanages, schools, hospitals. Had he chosen to ride instead of to walk, to limit his work to office hours, to live in more comfort, he could have saved time and strength. Why did he throw all this away? The general principle,

considering the subject from a didactic point **Humility.** of view, can hardly be other than this: that the truths he wished to convey were of more importance than the numbers that came under his influence. The fulcrum of the Devil's lever in the human heart is pride. To effectively and finally show the supreme importance of humility and the vanity of earthly possessions was, in the judgment of omnipotence, of such importance, that an object lesson on these principles must take first place in the life scheme of the model man. Hence Jesus came as a servant (Luke 22:27); hence he lived a poor man; hence one of his last acts was to even wash the feet of the disciples.

If, then, we would follow our Master, should we follow him in this respect also? Not that there is any more obligation to poverty on the missionary than on others, but we should avoid cutting old ruts in new paths. When the missionary has given up home, friends, the

pursuit of wealth and honor, heartless critics begrudge him a comfortable home, and sneer at his luxuries. Dr. Corbett, of **Marble Palaces of Missionaries.** Chefoo, China, built a modest one-story house. Owing to the elevation, the white-washed verandah pillars were seen from the decks of passing steamers, and it was published broadcast that he had built a marble palace. Missionaries naturally feel hurt at such unjust criticisms. Yet every missionary should seriously consider the question as to what scale of living he should adopt, and boldly face the issue. There are reasons con and reasons pro.

In some respects the position of the missionary is not identical with that of Jesus. The support of omnipotence is vouchsafed to him, not directly, **Missionary Salaries.** but through the ordinary providential channels. God provides his maintenance, not by a stater in the fish's mouth, but by moving upon the heart of the home churches to provide him a support. The injunction to provide for his own and especially for those of his own household (1 Tim. 5:8, *προνοέω*, think beforehand, or *provideō*, look beforehand) plainly teaches that one should not leave the care of his family to the church, nor expect God to work unnecessary miracles. Likewise the injunction that idlers should be required to work for their living (2 Thess. 3:10) should not be limited to manual labor, but includes mental as well. It is another way of saying that the 'laborer is worthy of his hire'. This implies the use of business principles in the getting and using of that "hire." The Master did not make his missionaries mendicants.

Again, the obligation on the missionary to conserve his health and strength is greater than it was on Jesus,

who knew that his course was limited. The missionary who with broken health looks back upon undue physical fatigue, lack of stimulus from congenial society, insufficient nourishment, and other hardships that have brought him to that condition, has learnt much that the physically hearty idealist cannot appreciate. A missionary who had lost three years' time and thousands of dollars of travelling money, was surprised to hear the specialist's verdict, "Over-conscientiousness." Judicious pampering is sometimes good economy.

Again, the mental and spiritual effect of a literal conformity to the course followed by Jesus must also be taken into consideration. The endeavor to lay aside the previously formed scale of living requires a fixity of thought that may seriously hinder the very end aimed at. Those missionaries whose minds are set on living as simply as possible are not in every case the most humble nor the most holy. The how-to-save-a-cent idea is a most prolific weed, liable to choke up one's mind, and crowd out other thoughts. Furthermore, there is no more subtle form of pride than the anchoritic pride of humility, and the most subtle form of selfishness is that of one who would make himself a model of self-abstinence by living at the expense of others. It is easy to be poor if one has a neighbor from whose despised store of goods he may borrow his dose of quinine, and whose servants can do an occasional turn for a cumshaw.

Those lines along which the missionary may seem most at fault have more reason than **Aesthetic Tastes.** appears on the surface. The strict utilitarian finds among the missionaries too much attention to the aesthetic and the beautiful. He plants flowers in his yard, he hangs pictures in his house.

The critic does not appreciate the sentiment of Victor Hugo that, "the beautiful is as useful as the useful." Nor does he appreciate how much of the nobility, the virtue, and the joy of Christian civilization is due to the 'creatures of God which Christians have received with thanksgiving' (1 Tim. 4:4). The enjoyment of the blessings of God is a legitimate end of man's being.

By disregarding differences in the times we may get extreme views of Jesus' poverty. While poor, he was not ascetic. It was John who came neither eating nor drinking. Jesus wore, not camel's hair, but a garment of superior make. His followers waited on him in much the capacity of servants (Jno. 4:8, 31). While such points must not be overstressed, neither may we safely disregard them.

Yet there can be no doubt that one of the greatest obstacles to true spiritual influence is that the missionary must necessarily live on a plane so distinct from that of the people whom he would influence. Among the local people are many wealthy men, who in some ways are more extravagant than he. They buy rich clothing. They have elaborate weddings and funerals. They have a large retinue of servants. But what he considers necessary:—wide grounds, a two-story house, foreign food, fires for warmth,—in the eyes of the people are luxuries that even the wealthy could not afford.

A missionary in China was discussing with a school teacher the question of raising his salary. Just then the missionary drew out a watch that his father had given him. The teacher, for mere curiosity, asked what it cost. The thought that he carried on **A Gold Watch.** his person as a convenience what cost more than two years of this man's salary gave the missionary such a flashlight view of the gulf between him and the people for whom he was working,

that he asked the donor to sell the watch and give the proceeds to the Lord.

Missionaries may unconsciously drift into habits of comparative luxury. The more men have, the more they need. Those missions that are most liberal in their scale of salaries have just as many men who 'cannot live on it' as do those with lower salaries. The station that puts up the poorest mouth, and makes the strongest appeals for funds, will often be the one with the best buildings of the Mission. At best the missionary will appear to those among whom he lives as one well circumstanced in this world's goods. He lives more comfortably than men worth ten times as much as he, and this seems to be absolutely necessary. This must hinder his spiritual influence. Some missionaries have boldly attempted to live the ascetic life. Experience did not justify the attempt. Yet such men now among the people have left a peculiar reputation for holiness.

'The principle that applied in the case **A Wealthy** of the Master, holds good also with the **Missionary**. man. Making all allowances necessary for

health and efficiency, he too should endeavor to live so as to teach humility and the vanity of earthly possessions. A missionary travelling on a Yangtse steamer was informed by the officer that there was a white man on board travelling in Chinese style. Going to investigate, the missionary found a wealthy man, who could have lived in every luxury, travelling among the second-class Chinese passengers. He remarked that, when not accompanied by his family, he preferred to travel so on principle. This man, having given to his mission buildings worth hundreds of thousands of dollars, voluntarily lived the plainest life, walked all over Kiangsi Province, and lived the life of self-abnegation like his Lord.

CHAPTER VI.—INSTRUCTIVE WORK.

INSTRUCTION BY EXAMPLE CONTINUED.

A third point on this subject is that there are SOME LESSONS WHICH HAVE TO BE TAUGHT BY THE LIFE.

The doctrine of submitting to evil had never been conceived of by the world. The world did, indeed, applaud stoical indifference to suffering or death. It

Submitting to Evil. had even seen the almost Christian spectacle of a philosopher calmly drinking the hemlock while he discoursed on the immortality of the soul.

But the nobility of voluntarily submitting to evil, and especially of loving one's enemies, was a conception so foreign to all preconceived ideas that it could not have been believed had it not been seen. Indeed, so averse is the human mind to grasping this sublime idea of the nobility of submission, that to-day it is only the life of the Lord Jesus that checks the tendency to explain away his teachings on that point. But so deeply has the lesson been implanted in the human mind that what would in ante-Christian days have been hooted at as cowardice, is now in Christian lands honored as the most unmistakable evidence of oneness with Christ.

Application of Principle. The line between the extreme and the legitimate application of this principle is so indeterminate that each will make his own decision. But the Holy Spirit is applying it in mission lands to-day. As we think how in A. D. 1900 so many missionaries in China offered up their lives, and then see how hundreds more are going to the same places, under the same conditions,

knowing full well that unless the Lord see fit to protect them, they too may be called to the martyr's fate, we cannot but see some faint resemblance to him who submitted to the shame of an earthly life and a cross to save the world. Especially do we see this resemblance in the spirit of willingness with which so many offered up their lives.

The Spirit of the Martyrs. This touching letter, one of the last written by Mrs. Atwater, of the China Inland Mission, shows this spirit in a marked degree:

FENCHOUFU, *August 3, 1900.*

My Dear, Dear Ones—I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days? I would rather spare

A Touching Letter. you. The dear ones at Shouyang, seven in all, including our lovely girls, were taken prisoners and brought to T'aiyuan

in irons, and there by the Governor's orders beheaded, together with the T'aiyuan friends, thirty-three souls. The following day the Roman Catholic priests and nuns from T'aiyuan were also beheaded, ten souls yesterday. Three weeks after these had perished, our mission at Taku was attacked, and our six friends there, and several brave Christians who stood by them, were beheaded. We are now waiting our call home. We have tried to get away to the hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the Governor a great service. Our magistrate has kept peace so far, but if these men come from Taku there

is not much hope, and there seems none any way we turn. The foreign soldiers are at Paotungfu, and it is said that peace is made. This would save us in any civilized land, no matter what people may say. The Governor seems to be in haste to finish his bloody work, for which there is little doubt he was sent to Shansi.

"Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh the sweetness of the welcome above !

"My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Savior's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passes all understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I.

"I used to dread separation. If we escape now, it will be a miracle. I send my love to you all, and dear friends who remember me.—Your loving sister,

LIZZIE."

The martyr spirit is not dead. It is true that some who reckon as martyrs were really moved by stoicism or partisan pride. But the true martyr spirit cannot be counterfeited. It is unknown except as learnt from the Lamb. Let it not be thought that the example of the Lord teaches unnecessary submitting to evil. Had his sufferings not been necessary, he would not have submitted to them merely as a lesson in submission. In the same way missionaries may and do teach the duty and the nobility of submitting to evil in a gracious spirit.

The grandest of all the lessons taught **Teaching God's Love.** by Jesus could not have been adequately conveyed otherwise than by his life—the lesson of God's love. God might have revealed his love from heaven in tones of thunder; he might have written it on the face of the sky in letters of light. But well he knew that only by coming to earth, living the life of shame, dying the death of the cross, could he effectively implant in humanity this idea that God is not a vindictive deity but a loving Father. In non-Christian lands to-day, the human mind is as it was then. That God loves sinners, and has taught men to love strangers, is an idea so foreign to all preconceived thought that the altruistic spirit of the missionary is at first incredible, but, when believed, is the clearest exposition of the divine nature. It is not boasting to say that in no class of men to-day is there to be found so near an approach to the ideal embodiment of self-denying love as there is among the missionaries. We see doctors that have, to the amazement of the world, declined positions that would have ensured them five or ten thousand dollars gold per annum at the very beginning of their career, that they might heal the helpless in mission lands at a bare living of a thousand dollars. An opera-

tion which in the home-land would be rewarded by perhaps five thousand dollars and a great reputation, is performed on the field for a five-cent gate fee. Star graduates, men that would have risen to the top in any profession, living on meagre salaries in foreign lands that they may preach Christ, see the numskulls of their classes luxuriating in all that wealth can buy or honor entail. Comfort, cleanly surroundings, health, and even life are sacrificed by the missionary. The narrow-visioned native of unenlightened lands may be as little able to conceive of the extent of the sacrifice as the missionary himself is to comprehend all that his prototype gave up, but such love must be, and is at least partially, comprehended.

A fourth point is that in the case of **Missionary** modern missionaries, their **TEACHING IS FAULTS.** **LIABLE TO BE HINDERED BY THEIR LIVES.**

Instead of revealing God, they hide God from the people. There are missionaries that have worked on the field twenty, thirty, forty years, men sometimes of the first ability, who have never won the confidence and love of the people among whom they work. There are men the most lovable, the most consecrated, who after a few years have to give up missionary work, largely because they were not forewarned as to the danger points in missionary life.

Why Missionaries Fail. Young missionaries generally have, subconsciously, the determination to improve on the work of their predecessors. They plan longer hours of work. They read up improved methods. They take courses in preparation. Such things are good so far as they go, but usually they touch only the externals. Missionaries do not fail from lack of energy, from lack

of consecration, from inferior methods of work, from gross sins. The failures from such causes are but few. It is the "little foxes" that spoil the vines. Men who would suffer martyrdom with a hymn of joy, under the worry of details go to pieces with irritability.

If a prospective missionary would **Irritability.** double-armor his weakest point, let him learn patience. The missionary is not broken down by great trials, but by little details. Physical conditions have much to do with this fact. At the missionary health resorts one is impressed with the large number afflicted with nervous troubles. The physical exhaustion which most missionaries have to stand is peculiarly trying on one's patience. After a long day of wheel-barrow trundling or cart-bumping in the blazing sun, with perhaps one meal and only hot drinks of imitation tea, the worn-out missionary arriving at a strange town, longing to lie down or to eat his supper, finds the persistent gaze of scores of curious eyes, the rude crowding into his dark, cheerless room of unwashed hoodlums with the usual number of scab-heads and running sores among them, if not cases of smallpox or leprosy, the fingering of his clothing and food by fingers covered with purulent itch, so trying that he can hardly avoid losing his temper. In that case those who were well inclined among them and wanted to get acquainted, will be alienated, and he will preach on the morrow to unsympathetic ears.

A physician is performing an operation. He has already used up much mental energy in the preparation. He is burdened with a sense of responsibility. He is keyed up to a high nervous tension. Just at the critical point, an aristocratic guest, over-awing the gate-keeper, blunders into the operating room, wants to peer into

everything, to pick at the aseptic knives and ligatures. The doctor naturally loses his temper, and loses the friendship of his guest.

Another source of danger is racial antipathy. This is ineradicable. Christian love mollifies and controls it. But it is still there. Circumstances may arise in which

Race Antipathy. the Anglo-Saxon missionary is drawn more closely to the Chinese or the Hindu Christians than to his own brethren. But he is still Anglo-Saxon and they Chinese or Hindu. In cases where the missionary has not sufficient grace to control this antipathy and especially in cases where one has gotten his first impressions under unfortunate circumstances, from unsympathetic fellow-travellers or from a missionary colleague in whom the race spirit was strong, he will in a few years himself become a Chinophobe or a Hinduphobe. With such men, does the cook burn the porridge, "Oh, these people are so trifling!" does a contractor use an inferior piece of lumber, "Oh, they are so unreliable!" does there arise in the church a case of sin, "Oh, how wicked they are!" These inductive generalizations are as a rule made without investigation of the facts. It is quite common for missionaries to contract the unfortunate habit of talking to or about the local people in a jesting, perhaps a patronizing manner. Whatever language he may use, they will read like a book his attitude of superiority. If the men who do not win the confidence of their people could place an ear to the ground, they would in many cases hear the common expression, "He looks down on us."

The Anglo-Saxon has no just ground for race-pride. True, the general tone of morality in Christian lands is better than in other countries, but this is due only to

Christianity. The missionary's cheek should tingle with shame as he thinks of how opium was forced on China, of how rum and fire-arms are making havoc of the Africans and the Pacific Islanders, of how the Orientals are now learning from Christian lands to circulate lewd pictures, to dance indecent dances, to drink to excess. A young missionary was making an address in Washington City. He brought out the wickedness of the Orientals as luridly as he could paint it. The pastor, who had preached in Washington about forty years, walking home with the young man, remarked: "H....., I can match everything you said here in Washington." It is an instinct

Wicked Washington. of human nature to make a golden age of the past. The missionary looks back on his home-land as a kind of heaven, and thus looks down upon his adopted people. This race-pride makes a great barrier between him and them.

Another danger is the habit of over-Suspicion. The first lesson a Western man learns in the Orient is to suspect, to suspect everybody always. Some men attain unto the second lesson, that there are times when men should be believed, and that one may acquire the instinct that teaches when to believe and when to suspect. Others do not reach this step. They out-suspect the Orientals themselves. Any missionary who has reached this second step will look back with intense regret on occasions when from over-suspicion he has misjudged men. On one occasion, when a missionary had gone to a canal boat in a hurry, a number of ricksha men kept plucking at his sleeve and urging him back to the shore. Thinking that they were teasing for more pay, he lost his temper and used harsh language towards them.

What was his surprise to find that the cause of the trouble was a bag with fifty dollars that he had heedlessly left in the ricksha !

The habit of over-suspicion in money matters has gotten for some men unwittingly and often unjustly the reputation of being hard and grinding on the poor. They think it wrong to allow themselves to be cheated, and do not appreciate the fact that through misunderstandings they may do what the people think is cheating them.

Another danger is the tendency to be dictatorial and self-willed. There is a cause. Missionaries are generally men of strong wills. Else they would not have come to the field. And in the early stages of the work, they have to bear all the responsibility. Some

of them can only see one side of a question.
Missionaries Their only idea is to do, and to make
Dictatorial. others do, what is right—as they see it.

That they may make mistakes is incomprehensible, that the people may see the question from a clearer viewpoint than their own is incredible, that it would be better to get the people in the lead, even if they do make mistakes, is an idea that they have not learned. Thus they drive, drive, drive men, but men cannot be driven into the light.

Such dangers are the more to be watched because: Firstly, the trials of the field tempt one strongly just along these lines. Secondly, since these faults may coexist with deep consecration and untiring zeal, missionaries are not conscious of them. Thirdly, they are the kind of faults that most hinder one's preaching. The first consideration is to get a congregation, the second is to have that congregation friendly. But let word go through a Chinese or a Japanese or an Indian

city that the Rev. John Smith is quick-tempered, or looks down on the people, or has no confidence in anybody, or is a skin-flint, or is self-willed, then all their own race-pride, their suspicion of the foreign spy come to grab their land, rise up against him. Rev. John Smith can do little good under such circumstances.

Missionary Disagreements. Missionaries know all too well that friction between themselves is an even greater danger than friction with the

people. The church at home is sometimes surprised to hear of difficulties between her missionaries, men whom she knows to be exceptionally pious. The injury to the work is incalculable. Every word the missionary speaks and many thoughts he does not speak are known and talked about. When the missionaries are engaged in an altercation, the work must stop, and the standing of the church with the community is lowered. From the days of Barnabas and Paul missionary work has suffered in this way. It is natural for Barnabas to assert authority over his protégé, Paul, and natural for Paul to suspect nepotism in Barnabas' defense of his relative (Acts 15:38 to 49).

Missionary Life Narrow. Such difficulties are not due to lack of consecration. Two CHIEF CAUSES may be mentioned. The first is the narrow life of the missionary.

In the homeland a minister, a merchant, a farmer may disagree with some one. But he has many interests. The difficulty need not absorb all his thoughts. Let three missionaries be isolated from all congenial society and all diversion. Let a difference arise in the administration of their work. The intensity of their natures, their fixedness of thought, their absorption in their work, focus every fibre of their beings on the difficulty.

The second cause arises from the peculiar position of the evangelist. **The Missionary Autocrat.** His pioneer life, his extraordinary powers, make him liable to become an autocrat. As the founder of law and order, he is to a large extent a law unto himself. To this is sometimes added a natural disposition to assert his own will, an inability to see that any way can be right but his. The importance of executive ability has been pointed out above. In appeals for recruits now-a-days it is common to emphasize the need for leaders. But a predilection for managing other people's affairs may be mistaken for executive ability. There is sometimes felt more need of workers than of "bosses." The model of executive ability, who has brought the world to his feet, was not an autocrat.

Missionary disagreements are unnecessary. If such parties would meet the difficulty in the spirit of prayer and mutual forbearance with open candid discussion, the Holy Spirit would always show a way out. In questions of personal rights or of expediency, one party can settle the difficulty by yielding. Where principles are involved, where one or more are constrained by conscience or honor, the difficulty can only be settled by both parties coming before the throne of grace in a conciliatory spirit. When not settled in the Christian way, such a difficulty may bring disaster to a prosperous work, and sometimes result in the retirement of one or more missionaries from the field. Often it is the man who was less aggressive, less pugnacious, and who was standing for a point of conscience or honor, whose work suffers.

In regard to the faults mentioned above there is one hopeful fact. Missionaries who live close to God, especially if they can keep in good health and spirits, often outgrow these faults. They grow riper with the years, mellower. Their judgments become kindlier, their hearts more loving. When one does learn to love and trust the local peoples, especially in the Orient, it meets with a ready and a loyal response on their part. Even missionary disagreements may in some cases be overruled to the softening of a missionary's heart, and the broadening of his charities.

CHAP. VII.—INSTRUCTIVE WORK.

INSTRUCTION BY WORDS.

The Model Missionary preached. In modern mission fields there is a tendency to give up street chapel preaching and direct evangelistic work by the missionary.

The linguistic difficulties, the wide **Oral Preaching.** divergence between Oriental and Occidental

conceptions, the sordid plane of thought and desire on the part of the hearers, the rarity of immediate results, the undercurrent of suspicion, all combine to tempt the missionary away from oral preaching, especially before new audiences. Is it not a casting of pearls before swine? Other lines of work seem so much more effective, and the local preachers can reach the people better than the missionary. It is a reasonable inference that it was often irksome to the Lord to preach before audiences largely unsympathetic, often hostile. True he was a native. He thought and spoke as they did. But with this exception, he faced difficulties similar to or greater than those of modern missionaries.

The Master Missionary put ORAL PREACHING in the foreground. The whole Christian system was given to man by word of mouth. A series of sermons and conversations have revolutionized the world. The recording of his sermons could be entrusted to his disciples, but the preaching must be done by himself. It would have been easier for the Lord to live at Capernaum as a central station, and let Peter, James, and John face the Pharisaic scorn and endure the persistence of the multitudes. But that was not his way.

As to the modern missionary, it is not true that the average local preacher can preach more effectively than the average missionary. As the missionary enters the chapel, empty benches are filled, and a change passes over the faces of the congregation like a breeze over a wheat field. The missionary cannot depend on himself for all the direct evangelistic work. But he must set the pace for his co-workers. As he is, so are they. His zeal, his sermons, his style, his faults, are reproduced in them. If he would have a force of zealous evangelistic workers, he must set them the example. The missionary's distaste for preaching, just like his favorite gesture, will appear accentuated in the co-worker.

Young missionaries often err by thinking that street chapel preaching requires no PREPARATION. The only

thing to do is to tell the *a, b, c* of

The Young Missionary's Error. the Gospel. Just sit on the curb and talk about a drink of water or anything that comes to hand.

But the old missionary, mindful of hours in the chapel when the brain felt like a mill with no water in the mill-race, reads far more than that in the preaching of Jesus. True, when the crowds pressed him so, the Master could hardly have given much time to sermonizing. Still less can we imagine him declining to preach because he was not prepared. But that drink of water as a text for a sermon on the living water (Jno. 4:7), and the exposure of conscience by such a brilliant stroke indicate forethought. The sermon on the mount reflects days of careful study of the Old Testament and existing conditions. The sermon of John 6, which so unsparingly broke up his enthusiastic following, evidently originated in the night of prayer on the mountain.

The Lord had METHODS of preaching. Methods. He had one method—to use in each case whatever method would most directly and effectively accomplish his object. He is free and untrammeled in all his preaching. He seems to prefer preaching in the synagogue, when practicable, but if not, he preaches in the market, on the street, on the beach, on the boat. He does not restrict himself to thirty minutes, nor does he preach more than two minutes, unless he has something definite to say. His sermons abound in illustrations. They catch the attention, and fix themselves in the memory. On the mission field of to-day, the parables of Jesus are just as fresh and vivid as when he preached them.

In a volume of sermons scrutiny of the Subjects. table of contents will reveal lines of thought frequented by the author. In the preaching of Jesus there are no ruts, it would seem an easy matter to point out his favorite lines of thought, but on drawing up a list of his subjects, we are amazed at the wide range of his preaching and the infrequency of repetition. Yet withal his themes are strictly spiritual. He finds no need for sensational subjects or discourses on secular topics. One with spiritual insight finds in the realm of the spiritual worlds of thought unexplored. Jesus does not hesitate to preach the most mystic doctrines. The materialistic westerner finds difficulty with the doctrine of the Trinity, and hesitates to preach it on the mission field. But, to his surprise, he finds this doctrine the one most easily comprehended, and the one first fixed in the Oriental mind.

The Lord uses legitimate methods of attracting attention. Consider that Feast of Tabernacles. In Oriental lands religious festivals are great occasions.

People come from all parts. Here are the worshippers, there are traders, over yonder are tricksters and jugglers. The crowd is mercurial. The merest pretext may excite to jollity or to anger. In this case, there is a suppressed curiosity. Where is he? Nobody saw him come. Suddenly he rises in the midst. His sermon of John 7 was thus burned into the mind of humanity. The modern missionary has to learn how to catch attention. When a book on doctrine will not sell, he puts a calendar with it. Astronomical, geographical, historical, narrative tracts—sugar-coated sermons—sell readily. When the missionary lady finds that ignorant women want to learn to read, she gives them a catechism, and teaches them: "Where do heaven, earth, and all things come from?" Rev. Cortland Myers, D.D., makes it his rule in preaching to "start where the hearer stands, and end up at the cross." This

Cortland Myers' well expresses the Master's way.
Rule.

In Galilee, where interest in the crops never fails, his preaching has the flavor of the farm, and that too though he grew up at the bench. On the shores of the lake, he takes local coloring from the fish industry.

The preaching of Jesus is pre-eminently **Tact.** full of Tact. There is here no delivery of a sermon that may or may not meet the needs of the audience. His sermons are addressed to the audience as it is, not as he would like it to be. To the ignorant Samaritan woman he does not expound regeneration; to Zaccheus he does not preach on spiritual pride; to the Pharisee he does not preach zeal for the Sabbath. There are times when he does not preach. To discourse to Caiaphas would have been a casting of pearls before swine. There are times when a missionary may do

more harm than good by preaching, times when a sermon would merely irritate the proud, where by tactfulness the missionary might have won his friendship. The missionary should read the mind of his hearer.

During a missionary meeting in interior China, a stranger spoke up with objections he had gotten from studying Liang Chi-chao's translation of Darwin.

A Blundering Preacher. Needless to say such a man had only scorn for idols. The Chinese Christian who had charge of the work there, having never heard of Darwin, and being elated over facts he had lately learnt about the origin of Buddhism, was determined to meet the challenger by discoursing on the folly of idolatry ! Happily the missionary was present, and could better appreciate the gentleman's difficulty. Preaching, to be effective, should meet the thoughts in the minds of the hearers.

Elijah's Preaching. A common error of tact among missionaries and especially local workers is in the way of railing and ridicule about idolatry. True, the Elijah type has its place. When the country is involved in internecine war, one man standing up against the government and the nation, fighting for God and country, it becomes necessary for him to stir up enthusiasm for his cause. To that end sarcasm and ridicule are a justifiable war measure. In such an extremity any measure is justifiable that will save the monotheistic idea, and thus save the world. But the Good Shepherd preferred to draw his sheep by love and tenderness. While their hardness of heart sometimes forced him to use strong language, even then he did not deal in ridicule and vituperation. Ordinarily he reproved men in the most delicate manner. When he wished to expose Pharisaism, he drew a picture

of the old Father's love, and let them see themselves reflected in the elder brother. Jesus did not ridicule Jerusalem, he wept over her.

Incense and Offerings. It is common on the mission field to decry the burning of incense, and the setting out of offerings. The remark,

"The idols cannot eat the food, nor smell the incense," will usually raise a laugh. But such jests bear also against our Old Testament saints. Then the shewbread was set out, the waive offerings and the heave offerings of flesh were made to God, and the priests ate the flesh afterwards. Christ never preached against such customs. Indeed on one occasion he spoke of bringing an offering to the altar, and apparently with approval (Mt. 5:23). Is it not wiser to distinguish between offerings to idols, and offerings to God, and then to show that such methods have been superseded by more spiritual forms of worship?

No Compromise. On the other hand the Lord did not allow tact to drift into compromise. His tremendous zeal for cleansing the temple was not softened down for fear of offending Annas and thus incurring his hostility. The line where tact slips into compromise is sometimes difficult to see. Jesus never oversteps it. Light is light, and darkness is darkness; the right is right, and sin is sin. When moderate language fails to awaken men, he breaks forth into those awful woes, with piercing statements of sin, not as some imagine in denunciation, but as a last resort that these sin-dead, yea sin-petrified, souls, if they will force their way to Hell, must do it in the face of clear knowledge of their sins. "Alas, ye scribes and Pharisees—alas" (Mt. 23:13). (Greek *ōvχι*=woe=Chinese *ai-wai*. It is a wail of lament.)

Missionaries are liable to fail on either of the extremes, lack of tact, or excess of tact. Some blunder into harsh rebukes for sin with no attempt at conciliation or winning the confidence of the hearers. Others are so anxious to win goodwill that they tone down the truths of Christianity. In a tract circulated among the Chinese is found an expression which may be translated thus: "Birthless, deathless Nirvana represents eternal life." And again: "One ought just to do works of merit with all his might. This is like teaching that one should deny himself and do the right for the good of his soul." Another missionary, in a paper intended specially for Confucianist scholars, summarizes the work of Jesus thus: "In all for three years, he constantly and regardless of physical weariness exhorted men on the one hand to worship heaven as one worships his father." The object of such writers is commendable, but these sentences do not ring like the clear, unequivocal statements of the Lord. Some, forgetful of Mars' Hill, in an excess of tact, dare not tell men that idolatry is sin, and criticise missionaries who do. Such a course will tend to confirm men in error, and if so, the burden of their lost souls will be on the missionary. We must preach with love and tenderness, but we must not, to save the feelings of the patient, tell him that his cancer is not cancer.

Jesus' preaching was pre-eminently Enthusiastic full of heart. To preach before a new audience in a mission land is most deadening to one's enthusiasm. A congregation in a Christian land, where upturned faces and glistening eyes speak forth volumes of sympathy, is a bellows to the speaker's heart. But to speak before an audience

hearing the Gospel for the first time, is like putting fire to a lump of ice. Melting must precede boiling, and a weak fire will itself be put out. Much of our preaching becomes perfunctory. Salving our consciences with the thought that the people need instruction, we let our preaching become teaching, mere class-work. But their coldness is not to be overcome so. We must be red-hot. Since no inspiration is to be expected from the audience, it must be gotten by prayer.



CHAPTER VIII.—INSTRUCTIVE WORK.

INSTRUCTION BY WORKS.

Institutional Work and Miracles. When we consider the WORKS of Jesus as a means of enlightenment, we find a true, if not complete,

parallel in the benevolent works of the missionary. God's works of providence are as truly divine as his miracles. Hence the missionary who by divine grace has been enabled to work for the spread of the Gospel in the medical, educational, philanthropic, and other forms of institutional work, is really doing a work which, as to its scope of action, is of a piece with the miraculous work of Jesus. In the discovery of vaccine, anti-toxin, X-ray methods, and modern surgical principles, God by his providence has accomplished what in other times he might have vouchsafed in a miraculous way.

One function of the Lord's works was to furnish clear and striking OBJECT LESSONS FOR THE ENFORCING OF TRUTH. The cursing of **Sermons in Deeds.** the fig-tree was an admonitory symbol to show the imminent downfall of the nation because of its fruitlessness. The quieting of the storm gives a lesson of comfort for all the storms of life. The healing of the blind beggars—the pariahs of Eastern society, from whose filth and degradation cultured people instinctively shrink away—taught that none were too degraded to come to him. The death of the herd of swine seems a needless violation of the sanctity of life (Mk. 5: 11; Lu. 8: 32). But the swine which would otherwise have given their lives to satisfy

the carnal appetites of men have now for nearly two thousand years been preaching the **Demon Possession**. folly of avarice. And again missionaries of to-day coming into contact with the question of demon-possession are strongly tempted to explain away the whole subject on the tempting theory of anthropomorphism. This one miracle worked by the Lord is the sheet anchor to hold the reality of the demon-possession in the New Testament. The cases of men possessed by demons might have been epileptics, as are some of the demon-possessed in mission lands to-day. But epilepsy or lunacy would hardly explain all the facts of this miracle.

A second function of the Master's works was by winning the love and confidence of the people to **BRING THEM UNDER THE INFLUENCE OF HIS PREACHING**. Some, having not caught this point, bring objection to the benevolent work of modern missions on the ground that Jesus used only spiritual truth to attract men. There are cases of missionaries who have limited their work to nothing but preaching. Put the modern missionary's work alongside the work of Jesus. Note the

Institutional Work in both cases. Note to what a

Legitimate. large extent the multitudes that followed Jesus were made up of

those seeking temporal aid. See how many of those who came to him in this way were further saved spiritually. In the homeland, people think that the heathen are groaning under the burden of their sins, and longing for salvation. They do not realize that with people whose consciences are seared as with a hot iron there is no consciousness of the depths of their sin, nor much concern for salvation. The missionary learns in the

course of time that conviction of sin depends on one being first enlightened by the **Conviction of Sin in Mission Lands.** Gospel as to sin. To accomplish this end one must first win the confidence and love of men. Thus they open their minds and hearts to convictive preaching. We see, then, that efforts for the good of a people, whether by healing the body, by healing the mind of its ignorance, by adding to their comfort and their ability in other ways, are legitimate means of getting congregations and getting them predisposed to receive the word preached.

In China, an incense-maker, whose trade would naturally have made him a Demetrius, while drunk fell from a bridge and broke his leg. After **A Demetrius Converted.** being in the hospital some time he began to show an interest in the Word. What a relief it was for the missionary, when he came in from preaching to a crowd of suspicious, hardened, prejudiced strangers, and taught the word to this open, eager mind! And thus it was that the man was led to endure the opposition of his family, give up his business, and become a Christian. Kindness begets love; love begets confidence; confidence begets submission to the influence of another. Mary Magdalene's intense love is attributable originally to her deliverance from demon-possession. The man of congenital blindness became a Christian before he even knew who Jesus was (Jno. 9:27). Who will not receive a word of advice or even reproof from his family physician!

In the home-land the same principle works more or less for the advancement of the church's influence over people. Church schools, private charities of Christians, the pastor's visits of comfort, the social advantages of

church attendance, all operate along this line. The practical pastor, who can enter into the everyday life of his people, advise with them, aid those in trouble, and lend the helping hand wherever needed, gets a hearing, be his preaching never so faulty.

The great danger of the institutional work is the making of rice-Christians. This is a real danger, and needs to be carefully watched. Though all possible caution be exercised, yet there are those who slip into the church from unworthy motives.

Rice-Christians. The secondary advantages that accrue to the converts on the foreign field are often great. It may be the education of their children, it may be the fellowship and aid of the body of believers ; it may be, as in savage lands, the advantages of civilization. But it was true also with our Lord, and even after rebuking those who followed him for the loaves and fishes, Jesus did not refrain from feeding the multitudes a second time. When Judas, the hope of place and gain in an earthly kingdom blasted, sold his master, and even Peter denied him, one might well have doubted whether there was any real, spiritual life even in the Apostolate. But history shows their genuineness.

It becomes clear, then, that the initial motive does not indicate the eventual disposition of the heart. Of those who come for the "loaves and fishes," many may yet be impressed by spiritual truth. When one whom we have suspected of false motives dies a triumphant death or, it may be, faces the headsman's sword with a hymn on his lips, we are ashamed that we did not more clearly understand the incomprehensibility and illimitability of the Holy Spirit's workings.

Spiritual vs. Temporal. But the missionary needs especially to learn from his Master how to use those means without abusing them. The

spiritual must so pervade all that those who come for the husks may get the kernel. No humanizing of the divine must take place. A missionary that considers his duty to be the bettering of his people, socially, physically, and intellectually, has made the means his end. Jesus' whole life was devoted to the directing of men's minds above the temporal to the spiritual. A mission that can point to good buildings, to a devoted people, to marked improvement in culture, may attract commendation from the world, but if that be all, its work is but wood, hay, and stubble.

Works as Apologetics. As a means of enlightenment, the works of Jesus found, it may be, their greatest value as CREDENTIALS OF HIS DIVINITY. It was the water-wine that first led his disciples to believe on him (Jno. 2:11). The draught of fishes brought Peter to his knees in penitence before this now recognized God-man (Luke 5:8). It was to attest his divine rights that Jesus met the unspoken cavils by healing the palsied man (Mk. 2:6 ff.).

Here, too, the typal missionary finds his most effective method of attack on evil. The foundation of all faith in Christianity must be a conviction of its divine origin. And deeds that publish abroad a love otherwise unknown bespeak to the community at large that this religion is from another world.

Hence when objection is raised to certain forms of the benevolent work on the ground that they are purely philanthropic, it betrays an inadequate conception of the scope and power of such works. It is

true that, *e.g.*, hospitals for lepers, the insane, the incurables, do not attract so many people to hear the preaching of the Gospel as some other forms of institutional work. But even non-Christian peoples have charity schools, orphanages, and free medicines. It is reserved for Christianity with its all-embracing love to provide for those from whom no return is expected. Thus, while in some respects less effective, in other respects they are more effective than the more common institutions. They exhibit the love of God as no other feature of our work can. When Jesus would give proof of his divinity, one fact that he appealed to was that "the poor have the Gospel preached to them." A man would have pointed to Nicodemus, to Simon the Leper, to his wonderful popularity as indications of his power. The God-man pointed to the fact that he had sought first the good of the insignificant sufferers. Unquestionable unselfishness is unquestionable proof of divine origin.

But in studying the works of our anti-typal missionary as a means of enlightenment, we shall not allow ourselves to be misled by the thought that the age of

MIRACLES is past. We recognize the

Modern Miracles. fact of God's sovereignty as to when and where the faith to work miracles is to be vouchsafed. For no man by mere act of will or by spiritual culture may of his own volition obtain that faith. It is bestowed by God when he sees fit. God is no automaton compelled by the laws of nature to work a miracle whenever we touch a button. In the days of Christ the power to work miracles was bestowed more freely than it is to-day. Yet even now God may at his own discretion grant the power to work miracles. The wonderful answers to prayer seen to-day, and espe-

cially on the mission field, are certainly a species of the genus miracle. These modern miracles, like those of the Master, are intended to convince men that God is behind this Christian movement.

In Central Africa (an instance reported in the *S. S. Visitor*), an influential African was bitterly and aggressively opposed to Christianity. One

A Prayer Answered. day, returning late, he found himself on the bank of the Congo with no ferry-boat in sight. The river was full of crocodiles.

Behind him lay the wide forest in which beasts roamed at night. There were no nearby villages. In this extreme peril he saw the futility of idol-worship, and determined to try the Christians' God. Kneeling on the bank, he prayed, stammeringly but earnestly. Presently a canoe came up. This man, who knew not what it meant to weep, was found in tears over his wonderful providential deliverance. From that hour he became a Christian, and later his zeal and spiritual power got for him the name of the African Paul. In this case it was the manifestation of the divine in Christianity that humbled an enemy.

Oh, for more faith on the part of missionaries and all to wait on God for revelations of his power! Such will convince when nothing else will. When in answer to prayer God reveals his mighty power, it furnishes a proof, at once comprehensible to the simplest and convincing to the deepest minds. Christianity is not a mere system of ethics and moral principles. It is God at work.

CHAPTER IX.—VICARIOUS WORK.

The vicarious idea, Christianity's stronghold, attracts severe assaults from enemies. Minds open to the truth welcome it, but the Demetrii, who tremble for their profits, and the misinformed patriots, who fear foreign power, antagonize it. The confession of inability to save oneself, the restful falling on **Antagonism to Vicarious Idea.** the arms of omnipotence, is misrepresented as a bogey to frighten away the self-righteous. All non-Christian systems are based on the idea of merit. They all hold out the tantalizing wisp of hay, and relentlessly prod men with unattained and unattainable duty. Men gladly journey on their knees a thousand miles at the behest of some stone Buddha. The wheels of Juggernaut get a giddy fascination from the idea of merit. In the ears of the Mohammedan rings the hope of a glorious reward inflaming him to mad daring. To believe and to confess that all this is vain comes hard. It denies the wisdom of the sages, and gives the lie to exhortations of religious leaders. The vicarious idea is a red rag to the Spirit of Evil in the non-believing world. Recognizing it as the means to be used for his overthrow, he incites his own to resist it.

Among evangelicals generally, the **It is Essential?** vicarious work of Jesus is reckoned as the basis of and indispensable to all access on the part of man to God. To the missionary it becomes a matter of vital importance to know whether this doctrine has been overstated. To him the millions in non-Christian lands are not a pat form of speech but a living reality. They are his adopted people. He knows them. He loves them. The thought that ordinarily they have no ground of hope is an awful proposition

to him, and he searches every whither for a ray of hope. On the other hand, if there be provision for their salvation without knowledge of the vicarious work of Christ, the need for his work has been over stated. The missionary is strongly tempted to the easier road. To tell of Jesus as an exemplar rather than as a redeemer, as an elder brother to help one reform his life, would not create so much antagonism. It would put Christianity on the same basis with other religions, co-operating with them for the reformation of mankind. Jesus could probably be put in the pantheon without much difficulty and perhaps less missionary blood would be spilt.

But can men be saved without the vicarious work of Christ? In view of the clear statements of Scripture that there is no salvation **Idea Fundamental.** except through Christ (Acts 4:12, et al.), and the prevalent opinion of Protestant Christendom, we may accept as proven the general proposition that the sacrificial work of the Christ is the only bridge over the sin-made gulf between God and men. Time was when men believed in salvation by works. But the Protestant Reformation exploded that idea, for history is God interpreting his Word. Furthermore, correct logic, otherwise known as common sense, declares that if this proposition be given up, the necessity for the crucifixion cannot be maintained and God erred. Had there been another method of saving men, the Father ought not to have allowed his Son to die.

But may we not hope that Christ's **Does Ignorance merit may be applied to the unevangelized on the ground of their ignorance?** **Excuse?** May they not be classed with infants and incapables? That there may be a possibility of

salvation without the knowledge of the atonement we shall see below, but this hope cannot be based on ignorance.

Do not misread the Scriptures. When we read that God "overlooked the ignorant worship of idols"

(Acts 17:30) we should also read,

Passages Misinterpreted. "Who in the generations gone by suffered all nations to walk in their own way" (Acts 14:16). The one

interprets the other to signify, not the eternal salvation of idolaters, but leniency towards idolatrous nations. God did not root out other idolaters like he did the Canaanites, nor did he burn out their idolatries as in the case of the Israelites. That in the judgment day some will be surprised to hear of good deeds they had done to Christ (Mt. 25:37) does not prove that ignorance is a sufficient basis for salvation. It does allow for unconscious evidences of the work of the Holy Spirit. The beggar Lazarus was not saved by sheer pity. This parable (Luke 16: 19 ff.) teaches plainly in the case of the five brothers that they could be saved, not on the ground of ignorance, but only on condition of repentance. Abraham's faith and his own faithfulness to the covenant saved Lazarus.

Even if ignorance were the ground

All Sin against Light. of salvation, none in unevangelized lands would be eligible on that basis. Both

Scripture and observation show that they sin against light (Rom. 1: 18, 19; 2: 14, 15, et al.). The cases of persons living up to the light they have are purely hypothetical. In unevangelized lands the catalog of known sins is a long one. It is remarkable to what an extent the conscience of the Chinaman and the Hindu tallies with that of the Christian. As a rule

every one will assent to the general proposition that all men sin, so long as one does not make a deductive application to the hearer's own case. In preaching before a Chinese audience one can safely challenge them to point to an individual who has not consciously sinned. If the challenge has ever been taken up it is not on record.

Even their "good deeds," the focus of all their philosophy and religion, are vitiated by impure motives.

Good Deeds An official builds a temple, but he gets his reward in the fame purchased thereby.

Vitiated. A gentleman dedicates his son to a temple on condition of recovery from illness, but on growing up the son is redeemed with a donkey, if it be a Buddhist temple, or a pig, if it be Taoist. Prominent men organize an orphanage, and from the grants or subscriptions feather their own nests. A community raises funds for a theatrical exhibition in honor of a divinity, but it is not given till the drouth is broken. It is all traffic, traffic—a *quid* for every *quo*. After the missionaries in North Kiangsu Province, China, had relieved the great famine of 1906 and 1907, in a number of cases it was proposed to present them with memorial tablets, ostensibly a disinterested act, but the Christians who understood the matter, gave warning that the promoters would make it a means of extortion from the contributors.

The ignorance which is proposed as a ground of hope for the unevangelized is indeed their greatest sin. Wil-

fulness is exhibited, not in the sin,
Ignorance Sinful. but in the unwillingness to seek light.

It is the very fact that they have allowed conscience to become deadened by indifference to its promptings, and thus have lost the knowledge o f

the true God, that makes them without excuse (Rom. 1: 19).

The hypothesis under discussion would set aside the work of the Holy Spirit. The statement of the Lord,

Necessity for Regeneration. "Except one be born again he cannot see the kingdom of God," is negatived. If Ignorance, who scorned the long road, can come in by a short cut, 'twere better to follow Ignorance than Pilgrim. Stay away, then, you missionaries. The non-Christian peoples can be saved without you. The knowledge of the Gospel is damning. It was only the Jews, who knew God, that were lost in sin. Other nations had a short-cut road to salvation.

Ignorance Mitigates. That those who knew not the Master's will are to be beaten with fewer stripes is a comforting thought. It may be that the

lowest heaven and the highest hell are nearer than we think. But let us not deceive ourselves with the plea that the unevangelized will be saved on the ground of ignorance.

There is another extreme. To assert that it is impossible for the virtue of the atonement to be applied

Extraordinary Work of Holy Spirit. without comprehension, or without knowledge of the atonement, is an unwarranted limitation of the work of the Holy Spirit. To say

that Job, Enoch, Seth, Abel understood the atonement is assumption. Indeed it is questionable if the Old Testament saints all knew the promise of a savior. That they believed in the true God can be easily proved, but when Paul wanted an instance to prove that Abraham was justified by faith (Rom. 4: 3-22) he had to take an instance, not of faith in the atonement, but of faith in the

promise of a son. Indeed the death and resurrection of Christ were not comprehended till after the event. Even the thief on the cross could not have understood the doctrine of the atonement.

The Old Testament and pre-passion Christians were saved by virtue of an atonement to be made. This could be applied to such as were influenced by the Holy Spirit. But the Holy Spirit is God. God is omnipotent. God knows no limitations save those of his own perfection. If without prejudice to his infinite wisdom and justice, God sees fit to enlighten one solely through the natural religion, if he chooses to make the ‘ invisible things of him, even his eternal power and godhead, to be perceived through the things that are made’ (Rom. 1: 19; 2: 15), and thus to bring him to a like faith with Abraham, Isaac, and Jacob, it is but the work of his Holy Spirit. There may be “other wise men,” whose stars led them, not to Bethlehem, but to Beulah land.

This work of the Holy Spirit will be **Evidences.** evidenced in the life of the individual.

Worship of the one God : faith, not in self-righteousness, but in free grace (Ps. 32: 1): “works meet for repentance;” these are the *sine qua non* of redemption for those to whom the vicarious work of the Lord is applied, if such there be, in non-Christian lands. They are unconscious Christians.

Thus we may hope, and thus we may see, that wherever there be real seekers after truth, God is all powerful to save them. Yet the world is lost in sin just as Judea was at the coming of the Lord. Even though there may be an Abraham or a Job outside of Christendom, yet in the ordinary course of events the masses of the world are lost unless we save them. They are “without hope and without God in the world” (Eph.

2: 12). "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" (Rom. 10: 14). This pathetic appeal rings in our ears.

With these facts before **Preaching the Atonement** us, let us consider the further question: Should all missionary work be based in **Mission Lands.** ON THE PREACHING OF THE ATONEMENT?

We ask, what did the Master do?

Example of Jesus. Jesus did not, so far as we know, expound his atoning work in his public promiscuous preaching before the crucifixion. This is readily understood, when we see that even the apostles could not understand nor credit the idea that the Christ must die until after the event (Luke 18:31; Jno. 20:9., et al.). And, further, the idea, if publicized, would have embarrassed his plans (Luke 9:21). But all his public preaching was based on the expiatory idea, looked to the crucifixion as its consummation, and followed the minds of believers for the reception of the idea.

The Lord's later ministry was burdened with the thought of his death. This was taught more frequently to the apostles and intimate disciples. They saw him talking with Moses and Elias of his death. To them was the sacrament given. Explicit prophecies of his death and resurrection were given them.

The direct teaching that he had given about his death as an atonement for man, and which they seem not to have understood, came back to the minds of his disciples after the resurrection, and especially by the time that John wrote his Gospel. The Baptist had pointed to the sacrificial lamb (Jno. 1: 29). Nicodemus

recalled the two pillars of the Christian faith, regeneration and salvation through faith in the Son "lifted up." This phrase, which John has preserved for us, was readily applied, even by the multitude, to his death (Jno. 12: 34). The necessity of appropriating his sacrifice by eating his body and drinking his blood was the stumbling block on which the Galilean quasi-followers fell (Jno. 6). He plainly taught that he was to die for his sheep (Jno. 10: 11 ff.), and that the grain of wheat must die in order to growth (Jno. 12: 24). John recalls that even Caiaphas was used of the Holy Spirit to prophesy the atonement (Jno. 11: 50). Thus the vicarious idea underlay all his preaching.

After the resurrection circumstances have changed. He now expounds and emphasizes his atonement (Luke 24: 26). His last commands to his disciples were to work along these lines. Baptizing converts implied forgiveness on the ground of the atonement. Luke gives the explicit injunction to preach "repentance and remission of sins in his name." So when men question whether the atonement should be pushed on the mission field, let us say with Wellington, "What are your marching orders?"

The apostles, under his very shadow, Example of inspired with his Spirit, and with his last Apostles. commands ringing in their ears, had no

question on the matter. Peter's rashness when, under the filling of the Holy Spirit, he preached the death and resurrection, even to the murderers, puts to shame the idea of trying to hide the atonement.

What is it that has remade the world? History. Is it the three years of Christ's preaching?

Is it his encouraging and helping men to reform their lives? Before Christ's day men were trying to

save themselves. When his principles were smothered before the Reformation, they were again trying to save themselves. In unevangelized lands to-day, they are still trying to lift themselves out of the mire. It all fails. Wherever the doctrine of the atonement is unknown or obscured the Devil prevails over men. Where the cross is uplifted, men, new-made, prevail over the Devil.

The atonement is the differential between Christianity and other religions. Did Jesus teach ethics? So did Confucius. Did Jesus teach the immortality of the soul? So did Socrates. Did Jesus set an example of uncomplaining suffering? So did the Stoics. Have we nothing to give the world superior to what other religions furnish? Indeed we have a Gospel, a "good tidings." Well may the evangelists glow with optimism. They had something new and glad to tell men, even their redemption by the blood of the Lamb.

In addition to the vicarious idea the **The Cross a Stimulus.** cross of Christ is a STIMULUS TO FORTITUDE AND PATIENCE under injustice.

To missionaries, as to no others in these days, is it given to follow Christ's example in this particular. They may not indeed imitate his vicarious work, but they may and should imitate the spirit of self-abnegation that did not withhold even life when God's work required it. Not that the missionary or any believer should seek death. The fact that God has given life is *prima facie* evidence that he intends men to glorify him by living. But when God by the voice of providence calls upon man to lay down his life, let the agony of the cross be a thrilling challenge to respond with an "Aye, aye, sir." If our lives are needed to set a light burning that shall illumine a bedarkened nation, we may respond with old Latimer, that we "have after

as fast as we can carry." And for this we have an assurance like to that of him who laid down his life that he might take it again. Calvary shines bright in the glow of Olivet.

To the missionary is granted the glorious privilege of dying with his Master that others may live. He seeks not the paltry aim of those who have no hope, an extension of the allotted term of life, or that his lifeless corpse may be preserved from putrefaction, the ambition of some "holy men" in the East. What recks he though violence or plague strike him down in his prime : though his mutilated body be cast into the West River or garnished with sago as a relish for the savage ! He walks firmly where the sword of Yü Hsien was glutted with missionary blood, and enters calmly the war dubu with back uncovered to the treacherous club. He goes where "pestilence walketh in darkness and destruction wasteth at noonday," gladly offering his own life and lives dearer far than his own upon God's altar. Should he find a ram caught in the bush, he will hymn the praise of Jehovah-Jireh. Should his offering be accepted, he hastens with joyful anticipation to receive a crown of glory.

CHAPTER X.—INTERCESSORY WORK.

The missionary facing a world of non-believers is called to found a church. Adam founded the race, and they fell away. Noah refounded the race, and they fell away. Abraham founded the church, and they fell away. Moses founded the nation, and they fell away. Samuel refounded the nation, and they fell away. Jesus founded Christianity, and it stood. Strange to say, its first great blossoming forth was after the death and departure of its founder. Thence it spread over the world. When the power of

Vitality of Christianity. evil in the middle ages corrupted the church, the truth, with a wonderful vitality, burst forth simultaneously in various countries, under various leaders. Superimpose modern Christian civilization on pre-Christ civilization. Where now are the arena and the bull-fight? Where now is idolatry? Where now is religious intolerance? Where now is the legalized merchandizing of women? Note the comparative purity of Christian lands. In other lands men dare not trust their wives and daughters on the street, because there are no Christian gentlemen to protect them. Note the spontaneous outgoing of sympathy in cases of famine or catastrophe. Note how Christian thought has revolutionized human government, and established the principle of government for the sake of the governed. How is it that the spirit of Christ has so permeated and molded modern civilization?

Again see the modern missionary movement. Suppose a Carey should discover in the writings of Socrates

or Seneca or Confucius an injunction to propagate their doctrines, would the writings of those men have vitality, two thousand years after their death, to call forth on a purely altruistic basis such a missionary movement?

How is the vitality of Christianity to be accounted for? Is it the superiority of Christ's teachings? No,

the Old Testament writings were **Source of Vitality.** equally inspired. Is it his atonement? No, that removed guilt, but did not change the heart. Was it the divine nature of the Christ? No, God founded the race in Adam, the church in Abraham, and the nation in Moses. His divine nature did not keep them from apostasy.

The secret, the talisman, the charm, what **Magic.** is it? The Chinese hesitate to drink the missionary's tea for fear of this foreign drug. They shun the chapel benches, and the more they are urged to sit, the more do they suspect magic.

The secret may be discovered by sub-reading—to coin a word—Luke 11:1 to 13. Asked to expound prayer, the Lord leads on into importunity, and then unexpectedly breaks out with an argument on the efficacy of prayer for the Holy Spirit. What was the connection? He was evidently speaking out of his own heart experience. By study of the Old Testament, (See Jno. 7:38) he had discovered the "promise of the Father," that under the New Covenant the Holy Spirit would "put God's law in the inward part, and write it in men's hearts" (Jer. 31:31 ff.), that he would "pour out of his Spirit upon all flesh (Joel 2:28 ff.; Is. 44:3), thus putting an indestructible divine life in the new church. The burden of the Lord's prayer-life was for this end. In the dark hours of his ministry he fell back

on this comfort, when he feared for the instability of mass movements towards him, he withdrew for prayer (Luke 5:16). One of his prayers was answered by the immediate descent of the Holy Spirit on him personally (Luke 3:22). Later he comprehended (Jno. 16:7) that the general outpouring could not be until his death and ascension. The New Covenant must be sealed with his blood before it could go into effect (Luke 22:20; Ex. 24:8). In life he received the assurance that his prayer would be answered (Jno. 14:16).

It would seem presumptuous, if not sacrilegious, to compare human prayers with those of the divine Lord.

Comparative Efficacy of Human and Divine Prayer. But this is based on a misconception. He was not a God-man, but God-man, with two natures, each complete.

He prayed as a human being. Some of his prayers were not answered as he asked them. The cup was not taken from him, though he prayed it thrice. He prayed forgiveness for his murderers. Some think Pilate was saved. But does any one suppose that Annas, Caiaphas, and all the leaders in his persecution were saved? And must we not suppose many heart-broken prayers over Judas? Jesus, too, had to pray conditionally except when the Father's will was revealed.

Jesus gives his disciples the assurance that those who are united to him by faith have the same right of access to the Father that he had, and may expect even greater answers to prayer than he in his human nature obtained (Jno. 14:12). Thus the PRAYERS OF JESUS AND OF HIS FOLLOWERS ARE ALL ON THE SAME BASIS. The superior effectiveness of his prayers is due, not to the difference between the divine and the human natures, but to the fact that he fulfilled in perfection the condi-

tions of successful prayer. Could we do likewise, our prayers would, by virtue of his guarantee, be equally effective, and in so far as a human being by God's grace can approximate that perfection in prayer, in so far will his prayers be answered: Thus we see opened before us a vista of prayer possibilites that we had not dared to look into. If the superior efficacy of the Lord's prayers had been due to the fact of his divinity, it would have placed a fixed, impassable gulf between his prayer-life and ours, and we dare not emulate him. But now that we see it is a variable principle, we may and should make him our ideal in intercession, and strive by grace hopefully forward.

Let us now note these CONDITIONS OF SUCCESSFUL PRAYER—
Conditions of Successful Prayer. conditions that the Lord fulfilled, that we fail to fulfill, that we must and may strive to fulfill in a greater degree.

(1) Definiteness. This does not signify merely prayer for individuals. Prayer for one may be indefinite and for five hundred may be definite. It signifies a desire, a purpose, a determination. Jesus never prayed because it was the thing to do. He did not go over a set of pious phrases to fill up a respectable length of time. He prayed for Peter, and Peter went through the sifting—safe. He prayed for the sanctification of the elect, and that prayer underlies all Christendom.

(2) Importunity. Perhaps the crowning instance of importunity will be found where we least expect it, in Gethsemane. What if Jesus had stopped after that first petition, or even after the second? Had he come out with the bloody sweat on him, he could never have faced Calvary. One who faces an ordeal cannot do so in a period of depression. Jesus would not stop till he

got the answer, a knowledge of God's will and the strength to bear it.

(3) Knowledge of God's will. Jesus did not pray for the conversion of all the individuals in the whole world. He knew it was not God's will. On the other hand, he did know that God would raise Lazarus, and thanked him beforehand. In Gethsemane he prayed for that knowledge, and conformed himself to it. Men, also, may know the will of God, more or less. It comes by study of the revealed will, by obedience to that will, by providential guidance, by the influence of the Holy Spirit, by getting into close touch with the heart of God. To illustrate, subscribers come to think along the same lines with the paper they constantly read.

Knowledge of God's Will Possible. One can tell as soon as he enters the Valley of Virginia what position the *Baltimore Sun* takes or will take on any subject. Every-

body reads the *Sun* and has read it until he instinctively knows the mind of the editors. So, also, a valet knows the mind of his master, because he is in close touch with him. When a Chinese wishes to obtain a gentleman's consent to some proposition, he first gets the gentleman's servant to prepare his master's mind by hints. Thus one who lives close to God comes to know his mind. Job obtained favor rather than his friends. It was not his merit, but his knowledge of God's will. Hence comes the peculiar efficacy of the godly man's prayer, and of united prayer. I Jno. 5:14 was once a stumbling-block. The fact that God's answer depended on whether a prayer was according to his will seemed to make all prayer so uncertain. Now it is an assurance. We stand where John stood, and can say: "The fact that God hears us when we pray according

to his will gives us boldness, confidence, in the answer to our prayers."

(4) Faith. Men usually fail because while they trust God's power they do not trust his wisdom and his love. Peter trusted absolutely. He **Peter's Boast** fully believed that Jesus was the Son of God, and that he would set up his kingdom. His willingness to die with his **Well-founded.** Lord was not an idle boast. He expected a battle. They were ready, eleven men with two swords, to assail the united power of Judea and Rome, depending on their leader. They would gladly have given their lives had he done what they could understand. But when he ordered them, through sheer faith in him, to do what to them appeared foolishness, Peter's faith failed. It was because Jesus' faith never failed, even when God led him in the dark, that his prayers were efficacious.

(5) Sinlessness. If ever man had provocation to sin it was the Master Missionary. Modern missionaries know what it means to be taunted, suspected of sinister **God's Defenders** designs, to have the sacred inner life ruthlessly handled. Self surges **Punished by Him.** forward. We sin, and then we wonder why our prayers are not answered. To illustrate, let us imagine Jerusalem beleaguered by heathen under Titus. The Jews in their temple fight desperately for it, for God's holy city, for their God. Surely he must hear their prayers. But they had once killed an impostor named Jesus. In doing so, they had thought that they were moved by zeal for God's glory. Pride and self-righteousness had blinded their eyes. Hence now the marvellous spectacle. God deaf to the prayers of men suffering and fighting for his glory, and those men unconscious of the awful sin that

had killed the efficacy of their prayers. Let the first prayer be, God make me to know myself.

If missionary work is to have vitality, the missionary must be an intercessor. Before Pentecost men knew

Peculiar Responsibility of the Missionary. not to pray for the out-pouring of the Holy Spirit. Even the disciples did not have this as a burden on their hearts. Upon

ONE ALONE RESTED THE RESPONSIBILITY of bringing the Holy Spirit to earth. Thus the missionary is surrounded by masses who have no conception of this. Even the Christians do not appreciate what is involved until once they have seen it. The missionary himself may not realize the responsibility he bears, and thus may fail to get his work on this vital basis.

Deep thinkers on the field know that herein lies one of the greatest weaknesses of modern missions. Upon isolated missionaries, in contact with every degrading force, depends the spiritual tone of the work. At the missionary conference of Clifton Springs in 1893

Clifton Springs. some were shocked to hear Dr. Nassau say that he needed periodical returns

to the home-land to get built up spiritually. Under the deadening contact of unbelief, some get relief by giving their best thought to buildings and the external features of the work. Some withdraw from contact with the masses in school or literary work. Some preach on, but hopelessly. When missionaries are asked to give personal experiences of answered prayer, some have to hunt through memory's lumber-room for earlier spiritual victories.

On the other hand, in no part of the church to-day do we see grander parallels to the intercessory work of the Lord than on the mission field. The outpourings of

the Holy Spirit in China during the years 1905 and 1906 give one of the most striking instances. These years

introduced the second stage of mission work in China. Before that time there had been spiritual movements, but they had been local and limited. A great work had been

Modern Pentecosts. going on in China for a hundred years, breaking ground, sowing seed, organizing the work. But there was not as yet in the church a general and widespread knowledge or experience of revival movements. No special leaders had been called forth by the Holy Spirit for conducting such movements. Now in many places missionaries began to pray for the out-pouring and to get the Chinese church into a praying attitude. At the summer resort, Kuliang, Fukien, a little group of missionaries organized a circle to pray definitely for an out-pouring on the churches of Fukien Province. A year later they invited all the missionaries of the province to join them, and asked the native churches to unite in daily prayer for this end, with also a special quarter hour prayer after the Sabbath morning service. After two years of importunate praying, the outpouring came in the Amoy field. The missionaries learnt, as one of them wrote, that "We can have a revival if we want it." The movement spread to Foochow. All over China now men began to pray, to talk, and to write about revivals. Blessings were seen in Soochow, Nanking, Shantung Province, Manchuria, and many parts of China. The meetings were characterized by deep contrition, open confessions, weeping, reconciliations, restitutions, zeal for service, and longing for the salvation of others. Meetings could not be stopped at one hour. Day-break prayer-meetings could not be stopped before noon, evening meetings, before mid-night. Men

were raised up with special gifts for leading, such as Goforth among the missionaries, and among the Chinese, the two Li brothers, Dr. Yang, and Pastor Ting Li Mei. Thus the Chinese church has gotten by experience the conception of what Pentecost means, and it was all due to definite intercession.

CHAPTER XI.—DIFFICULTIES.

MISCONCEPTIONS AND INCREDOULITY.

The missionary, who has been to his sympathizers a hero, to the cynical a visionary fanatic, to critics a luxurist, to the supercilious Confucianist an ignorant barbarian, to the mandarins a hated foreign spy, and to the benighted populace a ghoul, views with sympathetic reverence the most misunderstood figure of history, the first who for a time was last. To his family daft, to his nation an impostor, to many of his followers a hesitating aspirant to royal honors, his life was unknown and untrusted. He was born a dreaded rival to a petty ethnarch; he died a spurned and despised pretender to divine sonship.

As to misconceptions and incredulity, to what extent did they prevail? How did the Lord meet them?

In the instances recorded, differences will be noted in the spirit evinced and a corresponding difference in Jesus' course. With the Nazarenes, *e.g.*, the prominent cause of their rejection was the principle that worked against all his efforts, what may be termed a **MENTAL INERTIA**. So long as he preached what they already knew and believed, they yielded a ready acquiescence, and local pride began to be elated that one of themselves should speak so graciously. But when he challenged them to accept him as the Messiah, him who was to them only that carpenter boy Joshua, and especially when he began, as they thought, to make light of Judea's peculiar glory as the chosen of God, such radical ideas ran against their crystallized thoughts, rocks that stood, as they had long stood, incapable of life or motion.

Conservatism from egotistical pride, the conservatism that disallows everything not made in its own mold, may be the most deep-seated form of sin—a parody on enlightened conservatism, the moral and intellectual bulwark of the race. It was this mental inertia that reckoned John a demoniac and Jesus a profligate; that would not dance for piping, nor mourn for lamenting. It had much to do with the whole course of his nation towards himself.

Aggressive Incredulity. But misconception and incredulity when inspirited with baser and more sinful passions took on an aggressive form of hostility. Such it was that challenged his cleansing of the temple with that interrogation, a weapon that was to be used on all occasions, an interrogation which they with brazen effrontery produced in the face of the most mighty miracles, and brandished ever to the last, the question "By what authority?" Such it was that so relentlessly dogged his course, and so pertinaciously invented subtleties for discrediting him in the eyes of the people and for bringing him under the ban of the law. Such it was that sneered at the Nazarene, that did not scorn to foul itself with Billingsgate, yet drew aside its holy skirts from him who mingled with publicans and harlots. Hence, while in the case of the Nazarenes, Jesus simply passed away from them, merely calling attention to the cause of their rejection, with these enemies he spared not the rod.

The Master Militant. It might have been thought that Jesus would ignore such misconceptions, leaving his course for time to justify. Had it been merely a question of his reputation that would have been an easier way. But he felt the responsibility of either convincing them, or if they would force

their way to Hell, of putting the responsibility on themselves. Furthermore, the good of the populace and of the after generations that should read the records demanded that he provide an authoritative answer to the charges brought. The murmuring against him at Levi's feast, in the Pharisee's house, on the conversion of Zaccheus and elsewhere, for intercourse with sinners, is answered aptly and clearly. On one occasion he answers it by three parallel parables, turning the thrust on them as the elder brother. At the healing of the palsied man, before they were bold enough to voice their criticisms, he answers them by miraculous proof of his divinity. When they charge him with demoniac support, using that contemptuous name, he shows the untenability of such a charge, and rejoins with an *ad hominem* argument on their own sons. When with a covert charge of sedition, they warn him of the fate of his fellow-Galileans whom Herod punished so awfully (Luke 13:1 ff.), he repays them in their own coin by a warning of the fate of their fellow-Judeans who perished by the falling tower. When they deny his claim to divinity, he quotes Scripture to support his claim (Jno. 10:34).

Before such people a mere man would have withheld some doctrines, to them most unintelligible and most incredible, giving them, in the name of tact, only what they would receive, intending thus to draw them on. But the extraordinary situation of the Lord required an extraordinary course. In laying down the principles on which his church was to be founded he could not risk any appearance of compromising the truth, even in the name of tact. Jesus knew that the course followed by these men was due not to the unintelligibility or incredibility of his doctrines, but to their hardness of heart.

When they refuse to believe, he puts forth his most incredible propositions, giving at the same time abundant proof of his claims. Thus he challenges faith in him as a god, whose thoughts are higher than man's thoughts. To those who accept his teachings even when they cannot understand them, he expounds fully. To those whose ears were dull, and whose eyes were closed by their refusal to put faith in him (Matt. 13:13 et al.), he repeats and strengthens his challenge to absolute, unquestioning faith. When they deny his claim to the fatherhood of God (Jno. 6:18), he goes on to claim the power to raise the dead, and the authority to judge the whole world. When they cavil at his calling his body bread and his blood drink, he repeats the statement, claiming that he is the bread that came down from heaven, and that he will give his life for the world (Jno. 6). When they would rule out his testimony as non-valid, he claims further the testimony of the Father (Jno. 8:18). When they demand a sign, he on two occasions, after pointing them to the lowering clouds in the political horizon and warning them of the consequences of their national rejection of him, gives them the analogy between himself and Jonah, a thought that must have been the merest gibberish to men whose minds had not been softened by faith.

Taking the Offensive. In all his discussion of their misconceptions, he preaches against their sinful hardness of heart. The sevenfold worse condition of this generation because of their rejection of him is strongly brought out (Mt. 12:45). Their charge that he changes the teachings of Moses he rebuts with the countercharge of their ignorance of Moses, *i.e.*, the Old Testament, which taught of him (Mt. 5:17 ff.; Jno. 5:39-46). Their unwillingness

to believe Moses and their over-valuation of Abrahamic descent call forth the parable of Dives and Lazarus. Hardness of heart in the face of miracles suggests comparison with the awful fate of certain favored cities, exceeding necessarily the fate that befell less wilful places. The demand for his authority is answered once by the contrast between two sons, putting the critics with all their pride of righteousness in a category below the publicans and harlots. When the Pharisees misconstrue the parable of the unjust steward along lines that their covetous natures naturally followed, Jesus flings back the charge of hypocrisy (Luke 16:14, 15). In the most cutting language he brings out the contrast between their satanic natures and his divine nature (Jno. 8:44), showing that their rejection of him is based on the essential difference between the evil and the good, between the darkness and the light.

That some were convinced by his arguments, we may reasonably hope. Indeed we know of one who came for curiosity, tempting him with that trite thesis as to which was the first commandment, but was compelled to see that he was in the presence of no ordinary teacher. And certain it is that the background of misrepresentation and calumny heighten the glory of the Son of Man as he stands forth the embodiment of wisdom and righteousness, one in whom all doubt and all cavil find a complete answer, and on whom faith has rested ever since.

There are others in whom misconceptions and incredulity waited only to be enlightened and convinced. Towards such

Incredulity. Jesus showed marked gentleness, patience, forbearance, leading their faith onward from step to step. The Samaritan woman under his wise guidance sees him develop from an unknown Jew into, first a

prophet, and then the Messiah. The Pharisee invited him to dine, recognizing him as a prophet or teacher, but we may hope that the faithfully unsparing instruction was for his everlasting good. John the Baptist seems to have had, to say the least, questionings and doubts. That he, to whom he had testified as the Savior of the world, should leave him thus, set John to speculating along the lines frequented by Jewish exegetes as to which one he might be of those commonly expected to appear—Elijah, Jeremiah, that prophet, or who? Not doubting the divine origin of Jesus, he refers the question to him. For answer Jesus shows him that it is not a question of power to deliver, and cheers him with the exhortation not to lose his faith because he cannot understand: for that if he holds firm under such difficulties his blessing is sure (Mt. 11, et al.). The blind man is first healed physically, and when unhesitating faith is thus established, his spiritual eyes are also opened. The Bethany household, where he seems to have found congenial hearts and firm faith, yet needed a great miracle. The apostles themselves had frequently to be corrected, and had to learn how to deal with misconceptions in others. They understood not Jesus' love for children, and the relative importance of his blessing children as compared with other matters claiming his attention. Their disposition contrasted strongly with his understanding of, and patience with, James and John. Nor would he allow their punitive measures towards the Samaritans who, moved by race-feeling, blindly rejected him. A striking instance of sincerity of purpose coupled with gross misconception is that of Peter at the object lesson in humility. The progressive development of faith and knowledge on the part of the apostles is an interesting study. With them as with others, how

largely was the exhibition of the supernatural utilized to this end! At Cana their trembling adhesion to him becomes faith. The draught of fishes makes conscience stand aglöst before divinity. The tempest arouses surprised wonder as to what there is yet to be known about this man. The demolition of the Galilean politico-religious movement, together with the misconception on which it was based, drew out from their subconsciousness a profession of faith in his power to give eternal life. Peter's great profession, a recognition of him as the Christ, the Son of God, shows that at last they are on a solid foundation of truth. But they must be led higher. The transfiguration gives them a pre-passion foretaste of heavenly glory, and the open sepulchre, with the scarred hands and riven side, brings them to their knees in worship. He has brought them at last to recognize him as very God.

Was there in all the earth one soul that comprehended him and trusted him absolutely? His mother most nearly approximated the idea. Yet even in her case it seems to have been without full comprehension

Mary's Faith. that she mentally tabulated his youthful references to his Father. And while

she hardly sympathizes with the ironical unbelief of the brothers, yet she seems to have shared with them the idea that they should check his preaching. That such should be the case with her and with others is, of course, not to be wondered at, considering the necessarily progressive course of his revelations. But it is a startling thought that there was not one

Loneliness. human being who could fully comprehend him and whose faith did not need nurturing; not one companion; not one who could

think as he thought and feel as he felt. That this

was a heavy burden we can well understand. The pioneer missionary, as he walks before his barrow in the early morning, having left at a distance the only ones in all that land who can fully share his thoughts and feelings, seeing the scores of villages in sight, knowing that to every soul therein he is a misunderstood and hated man, with perhaps one man, his helper, who can understand him at all, and he by reason of race-instincts, heredity, and lack of development, intellectually and emotionally separated from him, feels in a partial measure what Jesus must have felt. Mark the pathetic note in that question wrung from him by the sight of wholesale defections: "Will ye also go away?" Oh, the agony, the torture, as sight and foresight filled his mind with thoughts of Jerusalem—hardened, wicked, loved Jerusalem—killing him, her would-be savior, with the devastating hosts at her doors!

On the other hand, how he was **Human Comforters.** thrilled by every glimpse of a true, loving soul. The Samaritan woman, depraved though she had been, set every fibre of his being agoing with ecstatic anticipation of rich harvests before him. The centurion's military attitude of attention, waiting his orders in a spirit of entire faith and obedience, calls forth his heartiest commendation. Peter's categorical avowal of faith in him as the "Christ, the son of the living God" at a time when all his church seemed to be shifting sand, reassures him that there yet remains some bed-rock. Two had been especially comforting to him, and on the cross they are on his mind—the mother who had known him, humanly at least, from the manger to the cross, who with advancing years had followed him who had not where to lay his head, and who even in the awful ordeal could not

get out of hearing distance; and the young cousin, ambitious it is true, and a Son of Thunder, yet with a heart whose depth of emotion was even more remarkable in the impulses of love than in its indignation over wrong.

But the loneliness, the intense isolation of his position, drives him at all times to the bosom of the Father. There he pillows his aching head and solaces his sorrowing heart. Is it any wonder that union with the Father

is an ever-recurring thought in his
The Missionary's preaching? Do we not see why

Highest Comfort. when worn out with hard labor he

preferred a bleak, dark mountain top with his God to even nature's provision for rest and restoration? His spiritual heavenly life was plunged for a time into the depths of the physical earthly life, and it depended for breath and life on an uninterrupted connection with and an ever fresh supply of the spiritual medium native to him. Thus adversity finds compensation. The human deficit is more than balanced by the divine overplus. The craving that finds no satisfaction in the human turns with rapacity to the divine. God, more of God—is the feeling of this spiritual being thus marooned on earth. And the divine life fills all his being. Let those who share his loneliness learn of him the true and only satisfying companionship. If all missionaries would but learn this lesson, the spiritual tone of the missionary body would be higher, and many that are breaking down under the strain would be enabled to go forward with joy and strength.

CHAPTER XII.—DIFFICULTIES.

OPPOSITION AND HOW JESUS MET IT.

The ministry of Jesus aroused bitter, determined, ORGANIZED OPPOSITION on the part of the national leaders. They feared that if Rome noted the tendency to recognize Jesus as the national leader, they would destroy the nation. It is noteworthy that Jesus' enemies and his friends alike considered him revolutionary,—coming, as the Chinese would say,—and hated or loved him accordingly. It was to avert Roman vengeance that Caiaphas proposed the death

Caiaphas's Prophecy. of one man, Jesus, to save the nation. But the Holy Spirit overruled his meaning to put in his mouth a prophecy of the atonement (Jno. 11:48).

The power and growing popularity of Jesus made men tremble for their lucrative positions. Should the ministry of Jesus result in a civic reform, men of their kind would all be put down. Mission experience confirms Edersheim's suggestion as to the origin of opposition to Jesus. The traders could not have conducted their business in the temple without paying a "squeeze" to Annas (Jno. 2:14 ff.). To interfere with this set him and all his family against Jesus. They became the instigators and the organizers of the whole hostility.

Origin and Method of the Opposition. The methods employed are those so well known to-day on the mission field. The reputation of the victim must be undermined. The Pharisees, the Herodians, the Sadducees, and all the organizations, appoint men to entangle him in his talk, and thus secure evidence. Spies report his every word.

Men are sent to arrest him. Mobs are gotten up, and attributed to spontaneous causes. Finally, bribery of one of his own men succeeds.

When missionaries were opening work **Illustration.** at Yencheng, Kiangsu Province, China, in 1911, they met bitter opposition. From past experience and an intimate knowledge of the facts in the case, they knew the origin of this opposition. A rich, influential man, named Mr. Gold, was accustomed to make large profits by forcing impoverished property holders to sell to him at ruinous rates. The missionaries leasing properties and paying reasonable amounts would interfere with his monopoly. Hence he hired men, at five hundred cash per day, to instigate opposition, representing it as popular opposition to Christianity. The American Minister in Peking, a novice, ignorant of Chinese ways, was deceived and refused protection to the missionaries. But in the rise of the Chinese Republic a few months later, Mr. Gold, being a sympathizer of the Manchu Dynasty, lost his power in the city. All opposition to Christianity immediately disappeared. In the case of Jesus, Annas was another Mr. Gold.

Writers on the Scriptures sometimes express amazement at the fickleness of **A Multitude,** not a **Mob.** the Jewish populace—one day lauding Jesus to the skies, and the next day killing him. They do not appreciate the difference between a multitude and a mob, the one natural, the other artificial; the one moved by spontaneous feelings, the other dominated by *sub rosa* leaders and acting in concert on a predetermined plan. Thus when Jesus to fulfill prophecy, contrary to his usual custom, rode toward Jerusalem on an ass, the friendly multitude, remembering the custom of ancient kings, perhaps think-

ing that he was now going to claim the kingdom,—not knowing just what to think or what to do,—as one man offered him spontaneous homage. But the mobs who on several occasions attempted violence, and who at the last demanded his death, were manipulated by his enemies, who had placed their agents, volunteer or hired, among the crowd, claqueurs to the drama.

Diabolical Intrigues. In the case of Jesus, they dare not, as later with Stephen, do him to death without authority. Jesus has too many friends. A

popular uprising is a contingency by no means remote. Or men of influence among those friends, such as Nicodemus, might bring them to account before the Romans. In this matter the Roman power must be used both to accomplish their purpose and to shield themselves. When the ordinary method of a fictitious charge and hired witnesses fails, they resort to the bolder process of intimidating Pilate. He knows all too well how easy it would be for them to lodge a complaint against him. Archelaus had fallen by Jewish accusation. Even the fear of offending the divinities did not with Pilate outweigh this consideration.

Pilate. In the face of their threat to prosecute him before Caesar, Pilate tries every scheme—except probity. He appeals to pity. He tries to shift responsibility on Herod. He offers to compromise by scourging Jesus. He attempts by offering the choice between Jesus and the dreaded Barabbas to make the populace assume responsibility. If so, he could free Jesus, and report to Rome that the people demanded it. But the friendly element, unorganized and overawed, not even knowing the wishes of the Lord, dared do nothing. Thus the forces of evil swept before them even the Roman authority.

Meeting Opposition. How did Jesus meet opposition? Let no one imagine that Jesus allowed men to have their own way with him *ad libitum*. Until the time came, none could harm him. In infancy he is snatched from Herod's wrath. At Nazareth he passes through them unhurt. Time and again his enemies are restrained by fear of a popular uprising. There are frequent indications of the use of human forethought to avoid trouble, retiring before opposition, not going to the feast openly, cautioning the disciples against publicity, sleeping at Bethany rather than in Jerusalem, and by his very boldness intimidating the cowardly crew that plotted for his life.

Spirited Language. Jesus' principles admitted of his using strong language. There was no mealy-mouthed nainby-pamby sentimentalism.

Jesus was not soft clay or plastic wax in the hands of men. Not that he reviled; not that he spoke in sinful anger; but he maintained the dignity of his station. He suffered every indignity, but suffered it as a king. In answer to the "inspired" threat of Herod's men, he sent back a challenge that yields nothing to the spirit of John—tell that fox that I do my work regardless of him until my time is come. When the net was closing in around him, he publicly preached against his enemies. Witness the parables of the wicked husbandman, of the unworthy guests, and the awful woes for their hypocrisy and wickedness. To the posse he addressed a fine bit of scornful ridicule. He rebuked the high priest for his sham cross-examination, and remonstrated when unjustly smitten (Jno. 18:20, 23).

Yet Jesus takes no measure to overthrow, put down, or control the opposition. Neither by supernatural

power, nor through the medium of human governments, nor by allowing his disciples to fight, does he take any defensive action. On the contrary, he voluntarily yields to force; sorrowfully retires from the arena of national issues in Judea; allows his hearty support in Galilee to be subverted by emissaries; withdraws to the marches; and eventually brings his life to be yielded up to the direst passions of his enemies.

**Protection not
Morally Wrong.** On what grounds did Jesus submit to injustice? A careful analysis of the subject will show that at this point many in a state of high spiritual tension have jumped to wrong conclusions. They assume that Jesus yielded to injustice because self-protection is MORALLY WRONG. This is unwarranted. Ordinarily it is man's right and duty to protect the life that God gave him. To this end God has instituted human governments. Therein rests the difference between anarchy and disorder, between savagery and civilization. Paul, Peter, and Jesus himself all recognize human governments as of God's appointing (Rom. 13: 4; 1 Pet. 2: 14; Jno. 19: 11). What of right is, of right should be used. To predicate the moral necessity of an institution, but deny the moral right of using it, is stultification. Nor is Paul's appeal to his citizenship explainable on any other grounds, than as the utilizing of this, God's agent, for the protection of God's servant.

**Self-defense
Obligatory.** To go further, it is maintainable that where human government fails or is not, defense of self and one's own by personal means is not only morally right but generally obligatory. The moral law, "Thou shalt not kill" may be generalized as requiring whatever tends rather to the preservation than the destruction of

life. Thus it requires all lawful endeavors to preserve one's own life and the life of others. In those passages of the New Testament that seem to teach otherwise, there is no claim of a moral basis for the injunctions given. The disciples were not required to give up their arms. The command, "Let him that hath no sword, sell his coat and buy one," is, of course, not to be pressed to a literal interpretation any more than the command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." But the only adequate interpretation of it is that it enjoins the use of all legitimate means of self-defense.

The long list of skilful commentators that interpret the Scriptures according to this view gives support to it. Among others notice Augustine, Calvin, Zwingli, Tholuck, The Westminster Standards, Godet, Dabney, Broadus.

The legitimacy of appeal to human governments implies the right of self-defense. Shall the missionary travelling with an escort see the poor fellows that hang on to the yamen for their pittance, armed it may be with a bird-claw hook or a big tobacco pipe,* men who have no interest in him, put their lives in jeopardy for him, and should he not even assist? Where the government is not, man must be a government unto himself, an emergency government, if you will; or to speak more accurately, in executing the recognized laws of justice, one in emergency may act for the government which he represents, and to which his course must be referred for ratification.

* Once when the country was full of robbers, and robberies were being committed every night, the author travelled with just such a guard, carrying no weapons himself.

**Self-defense
Instinctive.** Why prove what is stamped in man's nature? For the perpetuation of life and the perpetuation of species, God has given to all animals some means of self-protection, the beast's claws, the eagle's beak, the horse's hoof, the fish's speed, the snail's shell. And withal he has given them an instinct, a law of their being, which makes them defend to the uttermost God's great gift, existence. This qualification is given in a peculiar manner to the male for the defense of his mate, and to the mother for the defense of her offspring. Man is an animal. As such he is under this law. The instinctive aversion of a true man to whatever savors of cowardice is of a piece with this law. We need no divine command that man should eat. The Scripture does not order man to wear clothes. Where God's will is clearly taught in nature, to seek a fiat is puerile.

Human Law. Human law, with all its defects, is, at least in Christian countries, the consummation of human experience, the expression of the universal conscience, and the epitome of generations of study of the divine law. But human law invariably justifies self-defense, even though it be necessary to take the life of the oppressor.

While Jesus did not abrogate the moral right and duty of self-protection, he by a special call from God

WAIVED THAT LAW. When the giving

**Self-protection
Waived.** up of life tends to the preservation of life in a higher or greater degree, then the obligation to self-protection is waived. This is a higher application of the same law. One who gives his life to save a city from destruction does not kill. One who to save the eternal lives of others puts himself in a position that leads to his death, dies to

save life. One who gives up life rather than disobey God, saves his own life and the lives of all who are influenced by his example. Thus when Jesus gave life to save the life of the world he fulfilled the law by breaking it.

Of the same tenor is the reason that he himself gives for not allowing his servants to fight, because for the salvation of the world it was necessary to establish his kingdom on a spiritual basis (Jno. 18:36). It was with this in view that he spoke that much

Put up thy Sword. misunderstood rebuke to Peter: "All they that take the sword shall perish with the sword" (Mt. 26:52). The thought

that they were some day to be called on to fight for their Master, a thought of which they had never yet gotten entirely disabused, had gotten a fillip from his remark about providing a sword. The resort to arms by the disciples, Peter being the most forward, was not a mere act of self-defense. It was putting his kingdom on the basis of might. A successful repelling of this assault would have required the support of his kingdom by temporal means. In Peter's sword Jesus foresaw an army, a navy, a throne. It would have resulted in either a world kingdom or a kingdom of the world. In either case his kingdom would have followed the course of other kingdoms and succumbed to the sword. But the kingdom of Jesus must interpenetrate all kingdoms. The exercise of temporal power would have vitiated all his efforts to establish the idea of a spiritual kingdom. The only way to avoid this was to give up all temporal support.

Again Jesus submitted to evil as the surest way of overcoming it. The contest was essentially a moral one. Jesus knew that good is stronger than evil. If the good be strongly established, evil will

clash itself to a vain death against it. It was a Fabian policy, causing the enemy to wear himself out. While Jesus might for the nonce lose the respect that bows before power, while he might lose opportunities for preaching, he was giving to his enemies and to the world an object lesson in love. He was heaping coals of fire on the enemy's head. Love prompts one to give all that is taken and proffer more ; to go two miles instead of one ; to give the cloak, even when the coat has been taken. An angry drunken son strikes his mother. Does she have him arrested ? Does she cast him off ? (Mt. 5:39 ff.). Nay, she goes to him again, knowing that she will be struck, to plead with him for his good. A missionary found his servant dishonest. Prudence prompted his immediate dismissal. Love said, risk your goods with a warning and try to save his soul. "Love beareth all things, believeth all things, hopeth all things." This act of supreme love effectually overcame the violence used by the Evil One to overthrow the good. It gave to the world and the church an inspiration in holiness, a life that shall pulse through the church with a life-giving flow through all ages.

SHOULD MISSIONARIES OF TO-DAY WAIVE THE LAW OF SELF-PROTECTION ? Inasmuch as the especial conditions obtaining in the case of the Master do not devolve upon the missionary, it is generally speaking his right and his duty to use all legitimate means for the protection of himself and those whom God has put in his charge. The leadings of Providence in modern times confirm this principle. Under the conditions of the present literal following of the Lord's example in this respect is impracticable. The missionary is—and necessarily is—part of a community and *nolens volens* will

The Missionary's Duty.

be protected by his government. It is the power of his government that gives him the right of residence on the field, and his safety under God is due to the punitive measures previously used by the civil governments.

An **Illustrative Incident.** An extremist when asked to contribute to a Fourth of July celebration among citizens of the United States resident in a foreign country, replied

that he was not a citizen of the United States but of the Kingdom of Heaven. When shortly afterwards he applied to the consulate for a passport, he was referred to the Kingdom of Heaven for it.

God does not work unnecessary miracles. In danger, as in sickness, God expects man to use the means providentially provided. To reject such means, and arbitrarily demand a miracle, is presumption. God has raised up the Christian governments that beneath their shelter his Gospel may be carried to all lands. What warrant is there for rejecting it?

The Missionary and Fire-arms. Whether a missionary should under any circumstances defend himself with fire-arms or other weapons, is a question on which there is room for

difference of opinion. That it is legitimate follows from what has been said above. Whether or not it is expedient is a question on which men have different experience and different ideas. An instance is given in which a missionary of the China Inland Mission in West China was spared by a mob because they understood he had no weapon. On the other hand, at Kiangyin, China, the mob was held at bay by a pistol till the missionaries escaped. Many such instances are given. Even Dr. Paton with his never-loaded pistol used the fear of arms to protect himself.

Is there, then, in the example of the Lord, no higher ideal than what is generally held by the world? One who has felt the delicious sense of God's nearness when in times of danger, who has relied nakedly on God for protection, is loath to give up this privilege. He sympathizes with Ezra, who was ashamed to ask for human protection when he had asserted God's power to shield his party. How are the many passages that teach one to submit to evil to be explained? (Mt. 5:38; 26:52; Luke 22:36; Rom. 12:19, 20; 2 Cor. 10:4; 2 Tim. 2:24; Heb. 10:34; Jas. 5:7, 8; 1 Pet. 2:19; 3:9-17; Ex. 22:2; Prov. 25:21, 22).

Many of these passages become clear when we notice that the fundamental idea is to give up vengeance. For example, the instruction to return good for evil, to love the enemy, does not bear upon the question of self-defense, except indirectly. One may be unconsciously influenced by a vengeful spirit. When the heart is filled with love for the oppressor, there is no room for vengeance. It demands that only so much as is necessary for actual protection shall be done. It prefers rather to suffer than harm the oppressor.

On the mission field many cases occur where, as with the Lord, there is a special call to give up one's life for the spread of the Gospel and the salvation of men. God by his providence and his Spirit will indicate the call. In such cases all question of protection must be left with the Lord, and the life laid down in faith and love. The martyrs who with joy have followed the way of Calvary have given shining examples of the spirit of Jesus.

Laying aside the question of actual defense of life, the example of Jesus teaches to submit wherever it can be done without violating higher obligations. The moral

effect of submission to evil is a consideration that bears upon the missionary with peculiar force. He, like his Master, faces a world in densest ignorance of the principles of Christianity. He, too, can best overcome evil by yielding to it, whenever he can conscientiously do so.

These principles are manifested in the lives of spiritually minded Christians to-day, both in the home-land, and especially on the mission field. Sometimes in conversation with a missionary one will have his feelings rasped by an un-Christlike disposition to contend for his rights in a way that looks vengeful. This spirit is productive of great harm. But as a rule all over the mission fields one sees high-spirited gentlemen submit to cursing, to open contempt and abuse in the name of Christ. Even when it becomes necessary to protect oneself and others it is done with sorrow and regret.

The conception of the missionary
The Unarmed going practically unarmed, as he does,
Missionary. among myriads of enemies, is not only

a pleasing sentiment, but a factor of powerful weight in the world to-day. The moral effect of such a course is far-reaching. The spirit of the missionary shows out by comparison of his home and his manner with those of other foreigners when placed under similar circumstances. If you walk into a civil engineer's tent in the interior of China or Africa, weapons of defense are within arm's reach. When he goes out, the engineer will probably be accompanied by a squad of soldiers. In his dealings with the natives the non-missionary will usually be found to rely upon force to attain his object. In the missionary home one is struck with the absence of human means of defense. Knowing how little stands between him and death for himself and his family, the missionary might easily feel

justified in providing maxim guns and arms for his followers. But conscience will hardly let him carry a revolver when travelling among robbers. As for hostile uprisings, he makes no provision for them except to win men's hearts by love. In cases of danger God may save him through the Christian governments or otherwise. But his is the Moravian motto—an ox between the plough and the altar, ready for either service or sacrifice. This gives strength to his cause. His books are a pretext; his preaching is paid for; his prayers and labors are works of merit; but the endurance of suffering for the sake of an enemy is an apologetic that is not easily explained away. It is Christ's mark in his followers. It cannot be counterfeited.

CHAPTER XIII.—DIFFICULTIES. CUSTOMS.

Among the obstacles to the progress of the gospel in non-Christian lands, none perhaps offer more resistance than the customs that the

Customs Non-moral. Evil One has built up. They

are grooves, not “grooves of change,” but rather ruts cut deep, and to get men out of them is most difficult. Eagerly then we look to see how our prototype dealt with them. We learn of him discrimination. There were customs which, while attended by incidental evils, yet had not *per se* any moral basis. They were as to their essential character,

MORALLY INDIFFERENT. Such were dress, marriage ceremonies, feasts, vocations, the relations to the government, family relations. True, these customs often hindered him. Feasts may be

Supporting the Family. deleterious spiritually. Wine drinking had its evil con-

sequences. The demand on the part of the government for taxes indicated disbelief in his claims. The learning of a trade occupied time and distracted from meditation. As the elder son, it was his duty to provide for the family so long as they needed it, and it may have been this in part which kept him from his ministry till he was thirty. But all such drawbacks and evils were incidental, not essential. They did not necessitate the changing of these customs, whereas there were cogent reasons for conforming to them. Why John was led to adopt a different course, we need not speculate, but the Lord with purpose ate and drank with rich and poor. He wore no distinctive dress, neither eremitic nor priestly robe, to separate him from the people he would save. Where moral issues made no barrier, he made none.

To clearly apprehend and faithfully apply this principle requires independence of thought, moral courage, and especially freedom from pride or class distinctions.

The question will arise as to how **Native Dress.** this principle bears on the introduction of Christian civilization and culture *pari passu* with Christian doctrine. When the missionary is situated as his Lord was, he should do as he did. When he faces most bitter opposition to every change, when anything new tends to irritate the public feelings, and render more difficult the introduction of the essential moral reforms, then he should make no unnecessary changes. Thus when other missionaries were having so much difficulty extending their work in China, the China Inland Mission most wisely adopted native dress, and dropped all unnecessary hindrances to spiritual work. But now the educated young men with a strong tendency to western tastes are the leaders of thought in China. In the more progressive cities, the missionary wins their sympathy and friendship by helping to introduce wise improvements. When a missionary goes about Shanghai in Chinese dress, he provokes smiles and derision. What was wise under some circumstances is unwise under others. Adopt no changes when those changes will embarrass the spiritual work; adopt changes when those changes will forward the spiritual work. It all depends on the public sentiment, and the missionary should have the sagacity to gauge this sentiment.

A second class of customs embraces those which, while corrupt, yet either from a right origin or otherwise have some palliation. In this **Perverted Customs.** class will be included, among others, what are called the customs of Moses. In regard to these we note three principles on

which the Lord acted. SINFUL OR INJURIOUS PERVERSIONS HE OPPOSED; WHAT WAS UNNECESSARY HE DROPPED FROM HIS SYSTEM; WHAT WAS GOOD HE UPHELD AND IMPROVED. The application, especially of the second and third principles, was according to circumstances. Thus the many ablutions, which had been so misused, being now unnecessary and inimical to spirituality of worship, he dropped early. But the temple worship, the priests, the outward form of Jewish worship, he conformed to in large measure during his lifetime. The kernel of Mosaic worship must be appropriated by his church before the shell is cast away.

As to the observance of the Sabbath, **The Sabbath.** it will be well to take a running review of his course. The first recorded incident, to follow the chronology of Robinson, shows him observing the custom of synagogue worship on the Sabbath (Luke 4:16). Soon his position is forced, for a demon challenges him on a Sabbath and is cast out (Mk. 1:21-28; Luke 4:31-37). There is no record of criticism in this case, but the fame it brought him must have reached the ears of the Pharisaic party. He now proceeds, cautiously but boldly, to institute his reforms and to establish the ideal of a spiritual rather than a legalistic Sabbath. At Bethesda he voluntarily heals the paralytic (Jno. 5:1) and his enemies take it as ground for killing him. He does not yield, and a captious criticism about his disciples in the grain-field draws out an exposition of his principles (**Progressive Steps.** Mt. 12:1-8). The false observance has such a hold that to break it up will finally require a change of the day, but to do so now would be premature. He must first conserve the truth as to the Sabbath. Here lie claims

authority over the Sabbath, and shows that they had fallen into error by seeing in the Scriptures only God's justice and not his mercy; that Sabbath observance is not of the nature of sacrifice or propitiation for sin, but is a gift of God's love for man's good. Having shown in this incident of the grain-field that works of necessity are justifiable, he proceeds further to justify works of mercy on the Sabbath by healing the withered hand (Mt. 12:9 and par.). At the Feast of Tabernacles he defends his course, pleading with clear logic in his own defense (Jno. 7: 19 ff.). The healing of the blind man (Jno. 9: 14, 16) calls forth more cavils, but he proceeds further to heal an infirm woman on the Sabbath, not even suggesting that she come another day (Luke 3:10 ff.), and justifies himself in so doing. At the Pharisee's table, when they were watching for just such a case, he defies them by healing a man of dropsy, and shows the correctness of his course.

Yet he seems to have observed the Jewish Sabbath till the end, and only by degrees **Finally Abolished.** did he, after the ascension, finally abolish it. This was the most difficult of all the customs to deal with. Interference with it gave enemies occasion to inflame prejudices against him. In justice to them we may suppose that they thought zeal for God was the motive of their course. To conserve the true principle of Sabbath observance and yet remove false conceptions and give the world a higher, correct ideal of a spiritual Sabbath, was a task requiring infinite delicacy. He first offered to purify the existing customs, and had they harkened, who knows but the Jewish Sabbath might have been retained? As it was, the meritorious idea, a very remora, could not be detached. To have harkened to him on this

point would have meant regeneration; it would have averted Calvary. The Jewish Sabbath had to be broken up. That meant difficulty, apparent detriment to his cause, and the hastening of his own death. But he never wavered. Caution he did exercise, doing the custom to death by degrees, but he swerved not for the seeming advantages, from the course of duty.

Coming to found a world-wide **Jewish Isolation.** kingdom, he has to deal with the question of Jewish isolation. The principle was of divine origin and had been drilled into their national life and customs by stringent methods. Furthermore, while his work is for the world, it is primarily and peculiarly for Israel. Precipitancy in discarding the sometime useful principle of isolation was not necessary nor wise. Hence the anomaly of a gospel for the world preached to one diminutive isolated nation. The limits of his ministry coincided substantially with the bounds of his country. The commission of his disciples was to preach the gospel to the cities of Judah and Israel. Yet his preaching comprehended the world, and his church bore the germ of a world-wide organization. He gave no injunctions for the perpetuation of isolation, and in the only case where he seemed to urge its importance, in the incident of the Syro-Phoenician woman, on examination it will be found that he did not do so. At the well of Samaria he dashed to the ground the barriers between Jews and non-Jews. When the Gentile world in the person of a few Greeks hesitatingly sought him, they found a ready welcome. On one occasion, indeed, his Gentile proclivities, shown in his preaching at Nazareth, angered the Jews. But after all, his preaching was so distinctively Jewish that enemies did not, as later with his great disciple, make this the

prominent factor in stirring up prejudice. They charged him with changing the customs of Moses and with blasphemous pretensions. In secret conclave it was his Messianic claims that they urged, and the fear that an attempt on his part to set up a kingdom in Judea would bring down Roman vengeance on the nation (Jno. 11: 48). When he spoke of going where they could not come, the utmost stretch of their imagination could only see him going among the dispersed Jews. His own disciples did not comprehend till long afterwards the non-national scope of his work. Thus he got all there was in Judaism before he cast aside entirely the idea of national isolation.

Another custom, that of individual **Moral Caste.** isolation, was treated with less consideration. From the idea of avoiding evil companions had been evolved a system of caste on moral grounds. The outcome of this perversion of truth was self-righteousness and pride. It was fatal to the spirit of love for the lost. Nor were there, as in the matter of national isolation, economic reasons to shield the custom. Hence from the first Jesus antagonized it outright. He early chose Matthew, the publican, as an apostle, and even tact had to yield when he allowed a harlot to wash his feet while he was in the act of being entertained by a Pharisee. In reasoning for his course, as in the case of Zaccheus and in the parable of the lost being found, the great principle of God's love for sinners that had been buried under their misinterpretations shines forth. It was another case in which they had read God's mercy out of the Word.

Among the customs met by modern missionaries are some perverted from a right basis. Ancestor worship

has been a mingled blessing and curse to China. The continued preservation of the nation is undoubtedly due to the principle on which the fifth commandment is based, that filial piety is a national conservator. While formalism and spectacular observances have to a great extent supplanted the heart love for parents, yet the obligation to filial piety is deeply ingrained in the nation.

How should missionaries deal with this custom? One of the leading sinologues, Rev. W. A. P. Martin, D.D., takes a bold stand, maintaining that ancestor worship is legitimate and should be recognized.

Dr. Martin's Position. He has strong ground for his view. The word worship in Chinese, as once in English, signifies reverence, whether offered to a god or to a man. The custom of kneeling in the Orient is not limited to worship of deity, but is freely used toward the living, *e.g.*, a parent or a teacher. In some cases etiquette requires two equals to kneel to one another. Such was the custom also in ancient Bible times (Gen. 33:3; 2 Kings 1:13). Dr. Martin is right to the extent that ancestor worship in theory is, or once was, filial piety. On the other hand, in practice the worship offered to ancestors is identical with that offered to any and all gods. Incense is burnt. Oblations are offered. While there may be no petition expressed, yet the worshipper is largely prompted by fear of offending the departed spirit, or desire for his protection and blessing. Ancestor and divinity worship are so inextricably interwoven that so long as the ancestral tablet is kept in the home, one cannot actually break with idolatry nor become a dependable Christian.

Missionaries have erred, however, and hindered the progress of the cause, by not recognizing the element of truth in ancestor worship. They Errors in Mission Policy have not analyzed the Lord's method of dealing with customs, and deal

with ancestor worship as he dealt only with the third class to be considered below. One of the greatest obstacles to the progress of the Gospel in China is the impression that Christians do not reverence their ancestors. The constant remark is that, with the Christians, when a man dies, so far as his family are concerned, that is the last of him. The argument that will invariably be brought up by an intelligent Chinese for not accepting Christ is that he could no longer reverence his ancestors. Thus Satan utilizes the better element in him to prevent his being saved. Missionaries unwittingly strengthen the adversary. They rarely preach on filial piety, presumably because they think it unnecessary. When the subject comes up the missionary is immediately on guard for a fight. If his most intimate friend loses a relative, the missionary shuns his friend's house till the obsequies are over. In this, a most solemn period in his friend's life, the missionary shuts himself out.

We should study the Lord's policy of conserving the truth in such a custom before doing away with it. The missionary can, without compromising his principles, participate to a certain extent in native funeral customs. It will strengthen his position to make a custom of commanding the element of truth in ancestor worship, and to let his opposition be rather silent than aggressive. Especially should he see to it that he and his Christians should set a good example by observing the best Christian methods of showing respect for the dead.

But of the customs met by the **Vicious Customs.** Lord there were some that had not even the cover of a moral pretext. Ostentatious religiosity, street corner prayers, prayer by rote, ground out *ad libitum*, fastings publicized by intentional neglect of the toilet, and such like spawn of self-righteousness, had no palliation. The assumption of power on the part of those prominent in the church, the shoring up of this power by the use of titles,—Jesus would not have objected to honorary degrees unsought and unabused,—the claiming of high seats in the synagogue and greetings in the markets, this had no excuse. It was utilizing the church for self-aggrandizement. By long prayers and a show of piety they would spread their nets, and when some unsuspecting widow, seeking a reliable man to assist her in money matters, appealed to one of them, he would draw the net and devour all. Like the John Muire of a modern novelist, they found religion a good cloak to cover their villainy. In mission lands believing widows sometimes put their property in the hands of the Christian preacher or elder. Neither the law nor business men can be depended on. Whom should they trust if not the church? Thus in the corrupted conditions of that time, the Master Missionary found evil men abusing the church to their own wicked ends. These and like evil customs had short shrift with him. There was in them no truth to be conserved. They must be extirpated, root and branch. The opposition aroused by antagonizing them only intensified his determination to purify the church. It is not uncommon for missionaries of to-day to confuse this class of customs with the preceding. There is here no ground for compromise or palliation.

May the Lord guide his church of to-day into a clearer comprehension of the Master's policy; may he give the wisdom to see where allowances should be made and where a firm stand should be taken: may he give boldness to act accordingly, not unduly biassed by preconceptions and the opinions of those who have not come into contact with these difficulties, nor yet afraid of the apparent detriment to the cause.



CHAPTER XIV.—DIFFICULTIES. TEMPTATION.

When accustomed to thinking of the missionary as one who lives in close touch with God, it comes as a shock to hear the testimony of veterans that their greatest difficulties are not those of an external character, such as are writ large in missionary books, but the subjective difficulty, temptation. While it is true that there is a high spiritual tone among the missionaries, yet it is not a fiat endowment. It must be gotten by struggle. The most holy are not immune from temptation, but past mastery has made them past masters in the overcoming of Satan.

A study of THE GREAT TEMPTATION of the Master gives valuable lessons for missionaries. What most concerns them is the fact that Satan framed his temptations to meet peculiar conditions. Jesus had at the time of his baptism gotten a clear conception of his Messiahship. That he came into the wilderness to meditate on the subject seems probable. Hence on the one hand there is temptation to test the verity of the fact. In answer he quotes from the passage that he seems to have been reading, about the time when Israel tempted (*i.e.*, tested) God, whether his presence was with them or not. On the other hand there is a temptation to presume on the fact and act without God's authority. His quotation aenent the bread teaches, not that God fed the Israelites, but that he taught them dependence on him. It would have been no sin for Jesus to feed himself by supernatural means, had God authorized it. Indeed, when he had manifested his absolute submission to the will of God, his wants

were ministered to by angels, but they were sent of God, not summoned by the Son at Satan's behest.

The Chinese Envoys. One of the strong points of the temptation was to incite Jesus to vanity over the sudden knowledge of his greatness. Two envoys sent by the Manchu government of China to Japan in 1904 gave a humiliating illustration of this kind of temptation. On shipboard, to impress curious passengers with their importance, they fetched out the imperial autograph commissions. Had Jesus been moved by such vanity, he would have wanted to prove his sonship to the Tempter.

There must also have been a temptation to consider a quicker and easier method of accomplishing his end.

Avoid Calvary. To have claimed the Messiahship by coming, as was expected, in his temple, and exhibiting himself in glory, gliding on unseen wings to the earth, or even to compromise with evil by bowing before the Devil—a mere physical genuflexion—would to a less clear vision have looked an attractive substitute for Calvary. Why go a long, hard road when an easier one had opened up? Why waste time? Why allow so many to pass away without recognizing him as their Savior? The temptation to short-cut method was strong.

IN THE LIFE OF THE MODERN MISSIONARY ALSO THERE ARE TEMPTATIONS PECULIAR TO HIS SITUATION.

(1) This new life usually tests one's faith in the verity of spiritual things. We do not appreciate how much the strength of our faith is due to the moral support of Christian homes and Christian communities. On the steamers the young missionary is

overawed by the number and the manner of his fellow-travellers, so few of whom have faith. He gets the idea that he has been brought up in ignorance of world conditions, that the world and the wisdom of the world have cast aside Christianity as obsolete and effeminate. When he comes in touch with the thought of the non-Christian lands, this feeling is intensified. Is his faith based merely on the accidental fact that he was born in a Christian land ? Is Christianity the only true religion ? Such thoughts must be threshed out, and that without the prayers and the sympathy of fellow-Christians.

In some missionaries these temptations **The Outré.** are heightened by a constitutional bent towards the new, the striking, the outré. Very likely it was this disposition that had, in part, predisposed them to missionary work, but now it tempts them to try new paths.

Again, the missionary's faith in Christianity will be tested by discouragements in the work. He had expected to find men burdened **Faith Tested by Discouragement.** under a load of sin, and rejoicing to hear of salvation. But instead he finds their consciences seared as with a hot iron. Direct spiritual appeals seem futile. When they do come out and believe, it is usually by some unexpected pathway. The missionary recalls how in history much of the spread of Christianity has been due to political influences. He sees the Romanists using all kinds of inducements and succeeding. Thousands enter their church. Their doctrine is that the end justifies the means. The poor, blind Protestant hammers away hopelessly, as it seems, on hardened consciences. Is Christianity not divine after all? Has the spread of the Gospel in the past been due to merely earthly conditions?

Is the spiritual power of the Gospel a delusion? Such temptations, coming hard on the missionary in personal experience, tell on him in a way unappreciated in the home church.

(2) Again, men who in the home land lived the sober, continent life, when not sheltered by Christian domestic society, are tempted to excesses. **Temptations to Baser Sins.** Associations, sights, and physical conditions accentuate the temptations.

Men who go to these mission lands for secular ends, if they have not a sound personal faith, fall an easy victim to such temptations. Even the missionary is not immune. There have been men of the first rank, whose genuineness and sincere faith were well grounded, that have under these conditions fallen. Those who have not faced these conditions should be merciful in their judgment. And the church should not hesitate to strengthen and ensure the penitence of Peter by laying on him higher responsibilities,—provided that he be a Peter and not a Judas. But missionaries need to be on their guard, even the best of them.

Mission experience suggests the probability of a form of temptation hitherto unsuspected, that is by telepathic influences. That one may with **Telepathy.** no volition of his own receive suggestion from others, whether with or without spoken words, may now be accepted as a scientific fact. If then, one is in close contact with sensual minds, it is but reasonable to suppose that he is liable to sinful suggestion. Thus we may more readily explain the fall of godly men and the cases of peculiar mental aberration that have occasionally occurred in Japan among lady missionaries.

(3) As has been brought out in another connection, the temptation that affects missionaries most is that of impatience and self-will. It is a great hindrance to most, if not all missionaries, and in some cases breaks up missionaries' lives and their work (See fuller treatment in Chap. VI).

Scripture and mission experience show that there are CONDITIONS UNDER WHICH THE MISSIONARY IS PECULIARLY LIABLE to these three or other kinds of temptations. Note for one thing the inter-relation between the physical and the spiritual natures. The influence of mind over matter all recognize. The converse is also true. Times of physical exhaustion are times of peculiar danger. One

Physical Conditions. that has suffered with malaria knows what it is to wake up with

the brain full of "cobwebs" and the temper on a hair-trigger. A chart of one's spiritual temperature will show a remarkable coincidence with the condition of the digestive system. This explains the Devil's choice of a time to tempt Jesus, when the physical powers were at their lowest ebb. If a mere man had passed forty days with nothing or practically nothing to eat, he would have had no strength to resist temptation. We may safely assume that the Lord had a good physique. Without it, he could not have stood the work he did. Under God, this health stood him in good stead at the temptation. But here the missionary is at a disadvantage. True, many are not affected by the change from their former manner of life, and some have better health on the field than before, but others weaken or break down. And it is a matter of common remark on the field that, when a missionary becomes erratic doctrinally or weak morally, it will often be found that he is not in robust

health. To be strong spiritually, one needs to be sane and sound physically.

This great danger of physical—and hence spiritual—decline could be in large measure averted, if missionaries all had a sound theory of health. The common causes of physical breakdown among missionaries are thought to be: Constitutional weakness, climate, unsanitary houses, malaria, native foods, injudicious eating, sedentary habits, exposure. While some of these causes do operate, yet

Causes of Physical Breakdowns. there is usually an ultimate cause back of these. It is the man who is in a run-down condition, his nerves worn out, his body insufficiently nourished, that yields to these causes. Two-thirds of the breakdowns could be traced to the nervous system. Young missionaries do not believe the older man who tells them they cannot work so hard on the field as they did at the university. They usually have to have each his own spell of nervous prostration before they will believe it. When one gets tired and ought to rest or sleep, he reproaches himself for unfaithfulness, whips up his worn out energies, and presses on. Among the causes for this state of things may be mentioned the missionary's intenseness of purpose. He works at fever heat. The natives, who instinctively know conditions, work slowly but steadily, and hold out at it. Again, there are causes of irritation on the field that unconsciously tell on one's nerves. The native, who is used to such things, does not wear out his health by worrying over them. Again, the constant unconscious adjusting of the foreign mind to native conditions, the unrecognized effort in speaking the native language, uses up much of the missionary's mental energy.

Whether he is working, travelling, eating, taking exercise, there is no let up in the nervous strain. It is intensified by the isolation of the field. There is nothing to divert his thoughts. Some are so injudicious as to add physical exhaustion to the mental strain. To make matters worse, the missionary often lets the matter of health become an obsession. He thinks constantly about his digestion, becomes hypochondriac. This, by the principle of auto-suggestion, causes actual indigestion. The large majority of missionaries are still under the old theory that continuous dieting is healthful. Thus the body, insufficiently nourished, worn out by nervous strain, becomes morbid, irascible, erratic, and weak, mentally and spiritually.

To keep oneself in good condition physically, the missionary must moderate his hours for work. He should work well while at it, and then forget it—leave business in the office. He should reserve his evenings for relaxation. Let him learn to throw off responsibility. He needs to play, even if it does shock the consciences of the strenuous. Cultivate a happy disposition. Forget the question of health. Cease taking drugs when not ill. Trust nature. Eat heartily, whether the food be native or foreign. Make adequate provision for food and comforts while itinerating. Travel by chair, cart, or boat. Economy of missionary nerve-force is more important than the saving of a few dollars. If, in addition to the above suggestions, one can learn to trust God in big things and in little, if one can refrain from taking God's burden on his own shoulders, if he can learn to work, not in a spasmodic, over-straining manner, but steadily, leisurely, like the great silent river, he will find that his spiritual life is deeper, his power over the people greater,

and when temptation comes he will breast it with a hearty constitution and a strong spiritual tone.

[NOTE. The above principles of the highest medical science of the present day were learned through bitter experience. For ten years my missionary work was seriously hampered physically and hence also spiritually. I had long been troubled by a weak digestive system. Hence from student days I had made a hobby of my health. I observed regular habits, never missed my daily exercise, ate regularly and sparingly, tried to pick foods that suited me, slept eight hours at night, and tried to limit the amount of mental work undertaken—with indifferent success. Yet the digestive system seemed worn out. The two times I came to the East, after the first three years I was prostrated with malaria. Strength gave out. The heart became weak, so that some physicians feared organic heart trouble. My spiritual life flagged. I was peevish, suspicious, cross. Seasons of depression were frequent. Temptations to other sins easily assailed me.

All kinds of remedies were tried. No fad was too foolish for me to grasp at. Drug succeeded drug, diet succeeded diet, treatment succeeded treatment. The best physicians treated me in vain. I was invalidated about from one climate to another, on the sick list for nearly three years. The one thought that possessed me was how to get well. But the more I sought health, the more I lost it.

When, as a last resort I went to America and to the Johns Hopkins Hospital, they made the surprising diagnosis that all my diseases were due to a run-down nervous system, caused by over-strain, too much thought about my own health, and insufficient food. They cured me without drugs, taught me that hearty eating helped, rather than hindered, digestion, and completely revised my theory of health. My spiritual life revived. Now, for some years, by observing the principles given in the text, I have been able to do effective service.

THE AUTHOR.]

**Temptations
Based on
Strength of Will.** Another point to be particularly guarded is that the temptations to which the missionary is most liable are not those which are based on the weakness of his will but those which are based on his strength. The missionary is usually a man of strong will power. To approach him with the open appeal to his sinful nature would be inane. The

Tempter's *pièce de resistance* with men of this class is to blind them as to their motives. The temptation to the Master Missionary to doubt his sonship, the "If thou be the Son of God" (Mt. 4:3) might easily be taken as congratulatory, 'Since thou art now the Son of God'—see the Greek—and his suggestions as those of a friend. He comes, as another has said, with a Bible under his arm and a text in his mouth. The Devil does not usually tempt the missionary to kill, to get drunk, to smoke opium, to gamble. More likely he will tempt him to a harsh censoriousness of those who yield to such things. The earnest missionary is less liable to sin from self-indulgence and sloth than from pride in his own zeal. His determination to accomplish what he thinks is best for the interests of the work and his zeal in carrying out this determination may proceed from not the Holy Spirit but his own pugnacity and self-will. His very zeal in winning converts may be unconsciously stimulated by desire for self-glory. Perhaps the most dangerous ruse of the enemy is when he tempts in the very height of spiritual exaltation. When Jesus, fresh from a wonderful revelation, retires to solitude and meditation, consummate impudence seizes this opportunity for approach. When the doors of the heart are thrown wide open in the joyous freedom of holiness, there enters the wily foe. No place, no time, is sacred. When one is most secure, he is in most danger. "Let him that thinketh he standeth take heed lest he fall."

The missionary should be especially **Early** on his guard during the first year on the **Temptations**, field. Before leaving the home-land one goes through a period of high tension, with peculiar mental and spiritual elation. From this he suddenly comes into a humdrum, tedious routine of

language study. The reaction of his nervous system, the depressing thoughts of home, the rude awaking to unexpected difficulties, all sap his energies. His heart is wide open now to temptation in any form. When he gets into active service, he throws it off. But the Slough of Despond is sometimes fatal to Pliables.

Later Dangers. In later experience, the readjusting of the mind to new facts and conditions necessitates a broadening of one's ideas. Denominational differentiae, strong in young missionaries, dwindle by degrees until the veteran finds himself standing firm on only the fundamental doctrines. This broadening process may easily be carried too far. It is good and wholesome under the guidance of the Holy Spirit, but needs to be guarded.

Another danger period is when a missionary meets with injustice at the hands of his colleagues or of his mission. The tendency is to make him doubt the principles of a religion when its representatives act in an unchristian manner. Arbitrary, uninformed, hasty, or prejudiced actions by mission boards or by missions have driven men out of mission work and weakened, if not killed, their faith.

In view of these danger periods, one should forearm himself spiritually. In prayer, fasting, and Scriptural meditation Jesus finds strength without over-confidence. Ready responses rise to his lips from the parallel he seems to have been making between himself and Israel on the wilderness journey. It is a sad fact that in zeal for giving nourishment to others missionaries sometimes starve their own souls. The weekly **Soul Culture.** meeting in their own tongue, instead of being for the missionaries a fountain of fresh, running water to renew the spiritual life of the

station, becomes but a wet-weather spring, and often dry. Personal Bible study is sometimes neglected. The life-preserved is hung up for emergencies at the very time that the missionary is unconsciously sinking for want of it.

Yet, after all, when the Holy Spirit drives the missionary into the wilderness it is for good. The spiritual tone of the whole church to-day is being elevated by the missionaries. How much of their own strength comes from intense spiritual struggles none but they themselves know.



CHAPTER XV.—THE RETROSPECT.

Let us imagine the Master Missionary, as he nears the end, summing up his work, past, present, and future. It will be instructive to analyze his thoughts on the query "What has my life accomplished?" and to tally our experience with his.

Many have taken a NARROW VIEW
Narrow Views. of Jesus' life. Ever since Celsus pro-

mulgated his ideas that Jesus was an ambitious weakling, helpless in the face of opposition, dying wretchedly at the hands of his enemies,—yes, ever since the gloating taunts of his murderers,—there have been those that wrote failure over his life. It is not hard to see how such a view could become prevalent. A man's success is judged by the current opinion of the most intelligent and best-informed contemporaries. The question, have any of the rulers or the Pharisees believed on him, is the *shibboleth* of common opinion. By such a criterion his life was a failure. In this case, however, public opinion was biassed by self-interest. Had the national leaders seen in supporting Jesus a prospect for honor and wealth for themselves, they would unconsciously have been favorably inclined towards him, and thus open to conviction. But, on the contrary, seeing only the overthrow of their whole system, with total loss of their own prestige and power, their hearts were moved to enmity, and their judgement perverted. That there were many conscientious men among them, who were swept away by public opinion, we may not doubt. The best of men, when caught in a whirl of excitement, lose their heads. Thus by undervaluing what Jesus had

done, and delimiting the purview to coincident time, the thinking men came to false conclusions, and impressed the same on the world of that day.

Other moral leaders of the world have been misjudged by their times. Socrates and Seneca were put to death. Confucius was opposed and his support cut off. No man can be really great unless he is great enough to rise above his contemporaries. Carey's ideas were scouted by the church. Livingstone's colleagues considered him unorthodox and secularized, while Sir Harry Johnstone said he was mad about finding the sources of the Nile. Paton's almost miraculous escapes are belittled by other South Sea missionaries. A number of godly, consecrated, effective missionaries, cut off by their colleagues on the ground of some peccadillo, have taken up other work and eclipsed those who excluded them. Where those living close on the mountain side see only a stony surface unfit for even a potato patch, the world sees outlines of grandeur.

Had Jesus been limited to a **Apparent Outcome.** human view of his life, he would have been in despair. Rejected and scoffed at by men, deserted by his followers, hounded by enemies, about to die the ignominious death, he would have thought all was lost. Yet we read no word of discouragement. The sting of ingratitude? Grief over the fate of his people? Yes. Weakening of faith in the Father's will? Never. He knew that the tearful sowing would reap a glad harvest.

When, therefore, the missionary is tempted by the cynic's taunt: when the heart burns almost to the vent of wrathful rejoinder, while at the same time the Tempter slyly whispers "Is it true?" let him fall back on the thought that his work is no more a failure than

was the work of Jesus, his Lord. Do men jeer at his handful of weak converts, contrasting **The Missionary's Critics.** them with the masses and the influence of the unmoved? Do they pluck at the rice-Christians and the back-sliders? Do they write columns and books about the Don Quixotes going on fools' errands to the heathen? Do the more spiteful cast up charges against his motives and impute devilishness to his methods? Does he wince under the coldness that makes him feel *de trop* in a company of worldlings—men both morally and often intellectually his inferiors? Let him remember, as is the master so is the man. There is no occasion for the missionary to be discouraged. He should cherish an undaunted optimism. It will not take nineteen hundred years to justify his hope. Vast, indeed, is the undertaking, and as he stands before the walls, it may seem inane to be blowing his ram's horn. But God is behind it all.

In a BROADER, JUSTER VIEW the results of the Master's mission glow with **Overthrow of Satan.** grandeur. God's great enemy has been overcome. Inasmuch as Jesus taught his disciples to rejoice not in the acquisition of power over devils, but in the salvation of their own souls (Luke 10:17-20), we may safely infer that he was moved, not by any desire to gloat over a fallen enemy, but rather by the satisfaction in the delivery of his people from oppression, and in the confirming of God's dignity and dominion. But so great was this satisfaction that on the report of his disciples showing their power over demons, his heart burst forth in the ejaculation: "I beheld Satan like lightning fall from heaven".

In the review there rises to **The Happiness Jesus Had Given.** many to whose lives he had brought health and relief. He that had been in darkness from his birth was now enjoying the light of day. The fierce demoniac that had raved among the tombs was now preaching the Gospel in Decapolis. The beloved brother whose untimely death had wrenched the hearts of the sisters—Jesus' true friends—was living out a full life. The joy that had thrilled him over each act of kindness now blended in a rich, sub-conscious satisfaction. The spiritual blessings he had brought

gave him yet more joy. One soul

Spiritual Blessings Conferred. saved from eternal misery into an eternal happiness was a jewel of in-

estimable worth, and the value was enhanced by the difficulty of saving it. With no prestige, and meeting but little moral support, he had been opposed by adamantine customs, by unbridled selfishness, and by passions intense. His followers had been tested by false temporal hopes and by persecution. He had to guide each one delicately. Yet in some had been implanted true spiritual life. Of those that participated in the blessings of his coming were some at least that came from distant places. That the Magi from the East, the disciples of John found at Ephesus, and the Greeks whom Andrew brought to the Master, are but instances from many believers in distant lands, is a ready inference. In Judea, whence came the false Judas and the faithful Bethany household, Nicodemus, and Joseph of Arimathea, John Mark and his mother, he must have had a smaller, yet a considerable, following. In Galilee, even after the collapse of the political excitement, he had quite a strong following. If five hundred, mostly

Galileans, could be gotten together at one place, all experience will bear out the inference that they represented a much larger number of believers. The suggested estimate of a thousand believers at the time of the ascension is well within the facts.

But think what that means. These **Two Hundred** had all been gathered within not more **Per Cent.** than three years and a half. Let fifty be estimated for the first half-year. Then the growth was at the rate of two hundred per cent. per annum ! Had that rate been kept up, Paul would have seen every soul in the world converted ! It was a glorious beginning.

Statistics show but a moiety **Foundations Laid.** of what had really been accomplished. The conception of revealed truth which had been buried under a tumulus of error and sin, had first to be exhumed and re-established in the human mind. The movement must be organized. Above all, a way of salvation must be prepared. The work did not have its objective merely in the primitive believers. It is with the church as with a living being. All the growth that is to be in time to come, the physical strength, the intellectual powers, the very shape of the nails and color of the hair, every detail of the body has been given it by generation. Not only were the then living disciples saved by the Master's life-work, but all believers in remotest times and remotest lands were included in that saving work. Jesus foresaw and rejoiced in the other sheep. In the enthusiasm of prevision Pentecost loomed large. He saw the rapid spread of the Gospel in the immediate future till the great Roman Empire, his murderer, should be brought to honor him. The gloomy pall of apostasy did not

hide from his sight the many who yet were true all through the dark ages. Ulfilas and Raymond Lull and St. Patrick glowed brightly. Beyond he saw the Reformation, the hosts upon hosts of martyrs, the rise of the Christian Anglo-Saxon race, the spread of the Gospel to the masses of the Orient and the isolated Esquimaux, and to the besotted savages. All, all came to his mind in the thought that he had glorified the Father. Oh, weary, discouraged missionary, heed not the tirades of the Celsi, but look up and beyond. From Canada, Alaska, Greenland; from Turkey, Greece, Italy; from Egypt, the Soudan, the Congo, Madagascar, South Africa; from New Zealand, the New Hebrides, New Guinea, Borneo; from India, Japan, China, Korea, Tibet, Central Asia; from all parts of the world, through all time yet to be till He shall come, men upon men, nation upon nation shall rise up and bless those that endured the cross, that despised the shame that they might live.

The highest view rises above **Subjective Results.** the question of outward results.

Had nothing been effected, Jesus would yet have had whereof to rejoice. The manifestation of God's wisdom, love, and might in his life were wonderful privileges. As Jesus grew in years, the mind of the Father was revealed to him, and to each new revelation his own heart responded with joy. Anew his heart would burst forth, "I thank thee, Father, for this revelation of thyself that so surpasses human conceptions." Jesus' gratitude for the power to raise Lazarus, his recourse to the Father for strengthening in the hour of anguish, his meditations and discourses on the Father, all show the welling up of his heart to God with new conceptions of his greatness. His earthly life must also have deepened and strengthened the bonds of

sympathy and fellowship between himself and the Father. In a family living quietly the ties of love grow unconsciously, but when the husband or son goes forth to war, the strain of separation, the anxiety, the suspense, bring out all the feeling of the heart. How eagerly is welcomed every opportunity of communicating ! And on the reunion there is a new and abiding appreciation of the privileges that had been given up. Divinity itself also rejoices in the blessings of mutual love intensified by the mission of the Son.

As the missionary takes stock of his life, there will come to him tingling recollections of heart experiences unknown in quieter lives. The fords of Jabbok, the cleft of the rock, Patmos, and even Calvary, are duplicated in the missionary's life. The world to-day is rich and growing richer in spiritual wealth. The heart of the church is toned up to a heavenly key by the experiences of her missionaries.

Duty done is its own reward. In the hour of resumé, going over his life and the outcome thereof, the missionary learns from his Master to exult in the

joy of self-sacrifice. He has proved the
Joy of Self- truth of that word, "It is more blessed
sacrifice. to give than to receive." The thought

of self-denial, privation, suffering that he has undergone, brings to him, not sorrow, but a rare heavenly joy. As he reads that Mr. A., the multi-millionaire, was as poor as he in early life ; as he hears of a class-mate whom he far out-stripped attaining a position of eminence ; as he notes that a man younger than himself, who started life without wealth or influence, is now president of his country—does the old ambition flare up for a moment ? And is there a tinge of regret that he laid by all desire for wealth and honor

to serve his Master in poverty and the oblivion of unenlightened lands? As he sees men and women with no weight of care for the good of others, and no everpressing anxiety to get things done—just living to enjoy life—does he feel a heart hunger for such ease and pleasure? As he sees men enjoying athletic sports, going on hunting excursions indifferent to fatigue, whole and hearty, does his heart sicken at the thought of his own frail body, wasted with disease or maimed by violence, worn and grey and weak in the prime of life? As he follows a learned author and intellectual taste is whetted, does he think of the years in foreign lands cut off from literary associations and intellectual privileges, too busy to do discursive reading, dwarfing his mind, or filling it up with a learning foreign to that of his countrymen and his own natural tastes, does he think what might have been? As he sees men enjoying home-life, gathering around them simple comforts, their hearts resting in well loved associations, as their bodies rest in the grooves of undisturbed habit, happy in the love and friendship of family and neighbors, does the weary traveller think of the strange lands, the restless wandering of a life ever going like the waves of the sea? Such thoughts may come in times of weakness, but they scatter like the mists of night as his Master's face rises before him. He sees the synagogue of Nazareth: he smells the garment damp with Hattin's dews: he feels the pressure of the surging crowd: he hears the jeers of Golgotha. But there rings in his heart that note of intense satisfaction, "Therefore doth my Father love me, because I lay down my life that I might take it again." He, too, is filled with joy in the thought that the love and the faith in a glorious future manifested by laying down his life will meet with the response of

God's love to him. His heart tingles with delight as he thinks of his life given to others: he laughs at his bodily weakness and his scars, if he be privileged to bear such: he goes back with fresh zest to his one book, and forgets the lost earthly attractions in the overwhelming sense of God's love. All, all for the Master, and would there were more to give!

There are those that have given more. In the quiet resting-places of the port cities, or far in the interior of strange lands, are lonely graves, some of them little graves, that tell of sad sacrifice, of those that gave, not only their own lives, but the lives far dearer than their own. There are those in the home-lands that treasure up in some sacred portfolio letters written, it may be, just in the shadow of some impending event, written by a hand enfeebled in mortal sickness or with blood drawn from an arm soon to be mutilated by savage fury. A printed slip with glaring head-lines, written by the callous newsmonger, or a sympathetic letter from a friend, tells all that is known of the end. Has the stricken heart merely quieted itself behind time's kind veil, or has Olivet succeeded Calvary? Has the heart after its sacrifice gone back to its fishing, or does it gaze with rapt attention up into the heavens?

There are those that drift through life. They do not make their circumstances, but circumstances make them. Their profession or business is whatever they fall into. They do not use their lives to the accomplishment of an object. They merely live. With them prevision reaches no further than the morrow, and when the time comes that there is no morrow, they are brought to a short halt. Others have objects and press earnestly towards the accomplishment of their objects. They make themselves wealthy, famous, learned. But

their objects terminate with this life. When the time comes to take stock, when the life is done, the course is run, there comes an unbidden thought: What has my life accomplished? If then one can look back upon a life given to the glory of God and the good of one's fellow-men, if one can with a calm introspection say, I have conscientiously tried to do the work that God gave me to do, it will give him a peace that partakes of the infinite. Every kind word, every noble deed, every holy impulse, every act of self-abnegation, will in his mind glow with a brilliancy of unspeakable beauty. "So live that when thy summons comes to join the innumerable caravan that moves to that mysterious realm where each shall take his chamber in the silent halls of death, thou go not like the galley slave scourged to his dungeon," nor yet, let it be added, like one who "draws the drapery of his couch about him and lies down to pleasant dreams," but like one who, having well performed the task of life, expectant, hears the call to meet his Lord's "well done."



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